

AMERICA

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and be received officially at Washington before the President's departure for the west.

An unusual incident happened when Professors Shotwell and Chamberlain of Columbia submitted to the President a "model treaty," outlawing war and substituting conciliation and arbitration. The treaty was based on the Locarno agreements, the Franco-American Arbitration Treaty of 1908 and the so-called Bryan Treaty. The President referred the treaty to the State Department, in whose province the matter lies.

China.—Active preparations were in progress for a decisive advance of the Nationalist troops. Unconfirmed reports from Shanghai stated that fierce fighting was on in the Honan sector and that the Southerners had suffered a reverse with heavy casualties, the entire Eighth Army being virtually wiped out. On the other hand it was rumored that Chang Tso-lin's forces had been routed on a wide front by the combined efforts of Chang Kai-shek and Feng and driven back on the Yellow River line. The collapse of the Northerners seemed the more probable since Wu Pei-fu's troops which had heretofore professed neutrality declared for the South. In anticipation of the Northerners gaining control of Peking the removal of the American legation to Tientsin or Shanghai was being talked of. Press dispatches indicated that though the breach between Chiang Kai-shek and Hankow was not healed, they were in accord at least so far as the military campaign was concerned. Chen still maintained that peace was impossible unless Chiang was eliminated, while Nanking officials, though inclined to view reconciliation kindly, continued to insist that Borodin and the other Communists must go. The apparently successful advance of the Southerners jeopardized the Japanese Shantung holdings and the Tokio Government was taking steps to meet with ships and troops any emergency that might arise.

Czechoslovakia.—Thomas Garrigue Masaryk was re-elected President on May 27, by the House of Parliament and the Senate, united as the National Assembly. He received 275 votes as against 54 for the Communist, M. Sturc, and 104 blank votes cast by the rest of the Opposition. Special exception was made in the Constitution to allow of his re-election for this third term. He is now seventy-

Chronicle

Home News.—Washington, which had been talking of a prompt settlement with Calles, was startled by the announcement, on June 1, that by presidential decree Calles had declared a government boycott on American goods. This decree was said to be in reprisal for our embargo on arms, or as the decree euphemistically phrased it, on "merchandise acquired by various dependencies of the Federal Government." It was known that several airplanes were held up on the border and also shipments of arms destined for Mexico or possibly Nicaragua and other places. This surprised only those who had persuaded themselves that an agreement was possible with the present Mexican Government.

Captain Lindbergh continued to be the center of national and international interest. On May 28 he arrived at Brussels, was received with enthusiasm and decorated by the King. The next day he arrived by air in London to be received at Croydon by a mob estimated at 150,000 in a scene described by himself as "worse than Paris." Meanwhile his previous decision to tour Europe was, for an unknown reason, cut short and he accepted the cabled offer of the President to return by the cruiser Memphis

seven years old. It was not surprising that fifteen members of the People's Party should have voted against him in spite of the fact that their own party was included in his Government Coalition. At a recent mass meeting at Prague Father Bohumil Stasek, Secretary of the party and member of the House of Representatives, gave clear utterance to the many grievances of Catholics against Masaryk for his unfriendly and discriminating attitude towards the Church. In the past any anti-Catholic movement could easily gain his thinly disguised encouragement. Several anti-Catholic slogans in vogue are attributed to him as their originator, and he has never disclaimed them, nor did he deny the anti-Catholic sentiments to which his name was attached during campaigns against the Catholic Church.

Germany.—The eleventh annual congress of the International Federation of League of Nations Societies opened in the Reichstag May 26. In his address of welcome to the delegates from thirty-five different nations Chancellor Marx gave them the assurance of the German Government's unchanged and unchangeable policy of peace and conciliation. "Our policy," he said, "is that of understanding, founded on mutual trust among governments and peoples, and not on the might of cannons and bayonets." Count Bernstorff voiced Germany's regret at the lack of progress in the direction of disarmament by the recent Geneva Conference. The President of this meeting was Professor Aulard, head of the French delegation. "It was not by mere accident," he explained, "that my colleagues thought it wise and useful to have a Frenchman preside at Berlin, and thus emphasize the spirit of reconciliation and accord." Great enthusiasm was expressed when on May 30 the Prussian Minister of Instruction, Dr. Becker, announced to the delegates the order issued by him making it obligatory for teachers to explain in the schools the character, working methods and aims of the League of Nations. This instruction was further to be based, as the order states, "on a sense of the dignity of our own people, a feeling of respect for other nations, and a conviction that the interests of every country are advanced by membership in this world federation."

A number of important resolutions were passed at their closing session by the members of the League of Nations Societies. The various Governments were urged to render possible the enactment of a general disarmament treaty by making the necessary sacrifices required for the reconciliation of their opposing viewpoints. Furthermore, a general treaty forbidding all wars of aggression and making them an international crime was suggested. The Locarno compacts, it was hoped, would be imitated by all European countries whose borders present points of friction that might lead to war. In regard to the League itself decentralization was strongly opposed, the reason given being that the formation of strictly Continental

groups, whether economic or political, would give rise to a system that might readily engender a world war. The constant irritation experienced in the Balkans was not overlooked, and the Balkan delegates themselves voted for the resolution that as Article 10 of the Covenant of the League of Nations guarantees the territorial integrity and political independence of the League members this principle must also be maintained in regard to the Balkan States. The next plenary session of the International Federation is to take place at Sofia, October 1927.

Serious internal differences arose in the Center party owing to its cooperation with the Nationalists in the Coalition Government. The conflict was brought on by former Chancellor Joseph Wirth who had long refused to submit to party discipline. He constantly favored collaboration with the Socialists in the so-called Big Coalition. During his own chancellorship he had coined the phrase, "The enemy lies to the right." He was also one of the creators of the Reichsbanner League for the defense of the republican regime, now counting 3,000,000 members. Since the entrance of the Nationalists into the Cabinet he persistently voted with the Opposition and founded a weekly paper in conjunction with the Socialist President of the Reichstag, Paul Loebe. To the reprimand written him by Chancellor Marx he retorted by a restatement of his position in complete antagonism to the existing Coalition Government.

Great Britain.—Notwithstanding Laborite opposition at home and strong diplomatic protests from the Soviet Government and bitter press criticism in Russia, the Government steadfastly pursued its anti-Red policy. By a vote of 367 to 118, the Labor party's motion protesting against the rupture of diplomatic relations without a previous inquiry by a select committee was defeated in the House of Commons by the substitution of a Conservative amendment approving of the rupture of all but normal relations. The Government continued to make public its proofs of the Red intrigues which, documents showed, radiated out from the London Soviet headquarters not only to the Continent but even to the United States, Canada and China. All talk of a plot for world combination against Russia was repudiated by Premier Baldwin. In consequence of the disclosure France and other European nations took steps to check any subversive Red activities.

With the dispatch on May 30 of warships to Egyptian waters public attention was focused on the strained relations between the Home Government and Cairo authorities which developed out of the efforts of the local officials to rid the Egyptian army of British influence. It will be recalled that last summer's elections intended by King Fuad to break the power of the Nationalists under Zaghlul Pasha had the directly opposite effect, since eighty-five per cent of the seats in Parliament went to the latter's

followers. It was plainly intimated at the time by the British Government that unless the Nationalist leader accepted the terms laid down on the occasion of the proclamation of the independence of Egypt in 1922 which provided among other things for the maintenance of a British garrison in Cairo, the protection of the Suez Canal by British forces and the recognition of British rights in the Sudan, the majority party would not be allowed to form a Zaghlul Cabinet. In consequence of Zaghlul declining to give the required pledge a minority Cabinet under Adly Pasha and on his resignation last April a second under Sarwat Pasha, took office, Zaghlul, however, being elected President of the Chamber.

In a statement to the House of Commons, Sir Austen Chamberlain insisted that his Government must maintain the safeguards which past experience showed have been effective to keep the defense pledges. It was rumored that rather than yield to the Government's demands the Cairo Ministry would resign. In that event it was expected that Parliament would be dissolved by the King as there was little likelihood of any Egyptian statesman being found to form another Cabinet. The prorogation of Parliament would have the effect of at least deferring any critical action and offering an opportunity for peaceful discussions and conferences.

Ireland.—Exclusive of the Independents, seven parties have presented candidates in the General Elections which were held in the Irish Free State this past week. These parties fell into two main groups: five of them were pledged, in a greater or less degree, to uphold the existing State as established by the Treaty and the Constitution; the remaining two were essentially opposed to the Treaty and its effects. Despite their agreement with one another on these basic points, all seven were in open opposition in the details of their platforms. Chief among the Treaty parties was the Cumann na nGaedheal, the Ministerialist Party, that has carried on the Government since 1923, in succession to the Government of Arthur Griffith and Michael Collins. This party had the most wide-spread and best-knit political organization and was thus enabled to present by far the largest number of candidates at the election. It had, besides, the record of political achievement and a schedule of definite policy to place before the electors. During the last Dail, due to the voluntary absence of the Republican Deputies, it enjoyed a comfortable majority in forcing through its proposed legislation.

The chief parliamentary opposition to the Ministerialists was that of the Labor Party, led by Mr. Johnson. The Laborites were able to present less than fifty candidates at the elections; their chances for an increase of representatives, however, were regarded as the most favorable of any party. The Farmers' Party entered the campaign split by internal dissensions due to the efforts of certain leaders to form an alliance with the Ministerialists. Captain Redmond launched his Nationalist party during the past year and expected to receive the support

at the elections of the old Redmondites. Clann Eireann, led by Professor Magennis and aided by Dan Breen, appeared to be the weakest of the parties that accepted the Treaty. The Republicans were divided into two factions: those who followed Mr. De Valera in the formation, in May, 1926, of Fianna Fail, and those who remained with Miss Mary MacSwiney in the original Sinn Fein organization. Miss MacSwiney put forward about fifteen candidates and refused a working cooperation with Mr. De Valera's organization; the latter presented nearly one hundred candidates and advised that second preference votes be given to the Sinn Fein nominees.

The real struggle in the election was between the Ministerialists and Fianna Fail; the points at issue between these were the most definite; moreover, they were the only two parties that offered a sufficient number of candidates to win a majority in the Dail. The electorate went to the polls somewhat bewildered and no one dared to predict the results of the voting. The press, which had occasionally attacked the Government during the campaign, in view of the growing strength of the Republicans energetically advocated the election of the Ministerial candidates.

Italy.—Premier Mussolini's historic speech in the Chamber of Deputies on May 26, with regard to the budget for internal affairs, outlined vividly the entire program and position of the Fascist Government in relation to most of the great problems confronting Italy today.

The speech consisted of three parts: First, a review of the conditions of the Italian people from the viewpoint of physical health and race; second, a review of the administrative organization of the nation; third, the general present and future political aims of the Government. The Premier's words were received with loud applause throughout, especial acclaim being given to his frank statement:

Although a directing class is in formation and despite the ever-growing discipline of the people, I must take upon myself the task of governing the Italian nation for ten to fifteen years longer. It is necessary. My successor is not yet born. . . . We still have a very great task to accomplish, especially three fundamental things, namely, to harmonize all armed forces of the State; to continue the economic and financial battle; to carry out constitutional reform.

Remarking that the Locarno spirit is now "discovered," Mussolini declared that between 1935 and 1940, "when we shall have reached the crucial point in European history," Italy must have an army of five million men.

Paying tribute to the rapid growth of hygienic measures, and the reduction of pellagra to a minimum, Mussolini warned against the increased spread of tuberculosis.

While denying that he was a prohibitionist, he intended to reduce the numbers of saloons. The present tax on bachelors was to be followed possibly by a tax on childless mar-

Mussolini's Speech

The General Elections

Public Health and Population

riages; for Italy's population would have to be raised from its present 42,000,000 to 60,000,000. Urbanism, the condition of the industrialist classes in large cities, was blamed for the decrease of the birth-rate.

A policy of entire Italianization was announced for the region of the Upper Adige (South Tyrol). The new Province of Bolzano (Bozen), was referred to as entirely Italian. "Up there in the Upper Adige," he declared, "there is only a small minority who speak German as their habitual language, and they speak this language only since the last half century." The Brenner Pass frontier should be maintained at all cost. The criminal disorders of the Pontine Marshes had been greatly reduced; and the Sicilian Black Hand (Mafia) was not only itself to be wiped out, but even its very memory blotted out. The number sent to the penal islands was given 698 for political offenses, the rest for the lowest types of crime.

The revaluation of the lira was claimed as a success, even though "now that the dollar is worth only eighteen lire, some anti-Fascists speak as though we were confronted with a national catastrophe." Yet the "budget shows a surplus, our currency is reduced." A new Chamber was to be elected through the corporative organizations of the State. The reorganization of the Government was summed up as follows:

We have created a corporative State which will solve the institutional problem of parliament. . . . The Chamber of tomorrow cannot resemble that of today. Today, May 26, we solemnly bury the falsehood of universal democratic suffrage. . . . Today we announce to the world the creation of a new, powerful, unitarian Italian State from the Alps to Sicily.

The speech contained no reference to religion, the Church, or to God.

Mexico.—The principal activities of the insurgents fighting under the name of "liberators" were in Jalisco, Tamaulipas, Guanajuato, Zacatecas and Oaxaca.

Battles and Atrocities

In Jalisco, near Zapotlanejo, a column of federals was badly beaten by a force under Victoriano Ramirez, whose nickname is *El Catorce* (No. Fourteen). This happened within a few miles of the reception given at the same time to journalists from Mexico City to show them that the State was "pacified." In spite of the reported death of General Gallegos, his forces were extremely active, under the command of an unnamed federal general. In Tamaulipas, Federal General Serratos was defeated by forces under Roberto Rodriguez. These forces made rapid progress and their evident objective was the port of Soto la Marina, where it was expected they would receive arms from overseas. The commanding general in Zacatecas, Anacleto Lopez, was seriously wounded in a battle near San Juan de Teul. This uprising in Oaxaca under José Diaz Ordaz marked the beginning of operations in that State.

Meanwhile, the savage reprisals of the Government went on unabated, especially in Jalisco. The situation around Ocotlan, La Barca and Atotonilco was described as nothing less than a reign of terror. It was at these places that the poor population of Los Altos was concentrated when the bombardment of that region was carried on by airplanes. These people lost everything, and many of them were murdered. After having accused the Bishops of fomenting the revolution and exiled them, the Government turned on the women, accusing them of fomenting rebellion. Many of them were arrested and packed off with common criminals to the Islas Marias. At the same time, the Government issued a proclamation forbidding all children to enter any church, that they might not be "inculcated with fanaticism in infancy and youth." In Sonora the fight was also waged against the Yaqui women and children, numbers of whom were snatched from their family and deported to other parts of the country.

Rome.—Pope Pius XI celebrated his seventieth birthday on May 30 by spending the entire day in retreat. Thousands of messages poured in from all parts of the world, but otherwise there was no special observance of the day. On the same day Cardinal Gasparri, Papal Secretary of State, celebrated the fiftieth anniversary of his ordination to the priesthood by a solemn Mass in the Pauline Chapel. The Cardinal himself presided at the Mass, assisted by Mgr. Filippino Bernardini, Professor of Canon Law in the Catholic University of Washington, D. C.—In the letter of Cardinal Gasparri to Augusto Ciriaci, President of the Italian Federation of Catholic Men, the Holy Father defined the function of Catholics in social and political life. The letter stated:

In conformity with the nature of "Catholic action," which is the participation of laymen in the apostolic ministry of the Church, the Federation of Catholic Men must, in addition, dedicate itself to the defense, spread and practical application of Catholic principles in social life. Remaining above all political factions, it must, with the mature force which derives from the fact that it is composed of citizens in full possession of their rights, effectively promote the interests of religion no less than those of the public welfare.

The recently established Federation of Catholic Men completes the group of Italian Catholic lay organizations known under the generic name of "Catholic Action."

Next week, Leo F. Stock, author of "Proceedings and Debates of the British Parliaments Respecting America," will present a valuable and interesting contribution entitled "The Empress of Mexico Visits Rome: A Diplomatic Episode," based on documents found by him in the Department of State.

Mary Gordon will have a delightful paper entitled "Just One More Mass."

"American Progress in the Air," by J. B. Culemans, will be both timely and informative.

John LaFarge will write on "A Catholic Folk School."

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The Newspapers and Mexico

WHY do the newspapers not print the truth about Mexico?

One of the most savage and bloody butcheries of all time has been going on right under our border. The pride of the modern newspaper is that it gets the news. Why has it not printed this news?

The undoubted censorship, the "interests," bigotry, pacifist propaganda, hostility to our Government, public interest, have all been conjectured as reasons why one of the biggest news stories of the day is not being printed.

The power of the interests, of hostility to the Church, to Oil and to the Government, and of pacifist influence, may all be discounted.

The papers have many times printed things which none of the financial, religious or semi-political interests particularly fancied. Even at this post-War date many papers boast of being independent where the news is concerned. A few really are.

If the papers are not deliberately suppressing as big a human news story as has come along in many a day, and there is no reason to suppose that they are, what is the answer?

It must be that they are not getting the news, in order to be able to print it.

But then, granted that the editors would be willing to print this news if they received it, who is to blame if it is not coming in? It is true, there is a heavy censorship of news out of Mexico, with good reason. But when did the larger papers and the news-gathering agencies let that stop them?

Can it be true that there is such a plenty of stories than can be played "big" without taking too much

trouble, that it is not worth the while to go out and get the rest? Is decadence setting in?

The story is there, and it only needs a fearless correspondent and an independent newspaper to give it to the world.

An oppressed people are fighting for their liberties against an obstinate criminal who happens to be sitting in the President's seat in a neighboring country. They are not fighting especially for religious liberty, for all their liberties are gone. They are not especially religious people who are fighting, but all the decent people, most of them from a class that has never taken any part in Mexico's many wars. They are raising the standard of a national revolt, or rather the declaration of a people that the present ones in power are a tyrannous minority and themselves the revolutionists against a nation's will.

Have the papers told any of this to the world? No, they have meekly printed the usual fortnightly official statement that "the revolution is crushed at last."

And meanwhile, an even bigger news story is transpiring.

Not all the Mexican people are under arms, but most of them are suffering. The carnage among the non-combatants is probably greater than among the fighters. Men, women and children, most of them inoffensive Indians desiring only to be let alone, are being bombed by Government order, packed into filthy prisons, hustled off to the penal colony on the Islas Marias. Enough to justify a boast by Calles, even if he did not really make it, that he will exterminate all the people of Mexico before he will give in.

Will anyone give a good reason why the newspapers have fallen down on these events? Possibly letters addressed by the readers of AMERICA to the editors of their local papers will elicit some information.

The President at Arlington

THE President's speech at Arlington on Memorial Day was neither much above nor notably below the average of a public man's utterances on these formal occasions. That we must have an army large enough but not too large, that we must deal justly with all nations, and that patriotism is the special characteristic of no section of the country, are propositions which do not provoke violent controversy by their novelty or strikingly radical content. We all agree—and reserve the right to judge what patriotism is, and what is justice, and how large an army must be before it becomes too large. Mr. Coolidge dealt in generalities for the most part, telling his audience what it was probably pleased to listen to, and thereafter sat down in the consciousness that he had done all to be reasonably expected from him. And had he spoken with the voice and power of an angel he could have done no more.

But some of his propositions rise above this level of soothing mediocrity to remain in the memory not by reason of their phrasing, but because they needed to be stated. Like all countries, we have our jingoes, our Jef-

feron Bricks, our Senator Sorghums. But unlike most modern States, we also nourish a parasitic group of critics who display nothing but contempt for the environment in which they thrive and the American pabulum on which they wax fat and kick. To them the Government at Washington is always wrong, and Americans are always wrong. When the Mexican Government violates its solemn contracts, Washington is wrong in calling attention to the violation. When an American missionary in China is cut down by a half-crazed fanatic, we are assured that in all probability the missionary had drawn a revolver, forcing the Chinaman to use his sword in self-defense. In foreign affairs, Great Britain is often right, Germany occasionally right, Mexico and Soviet Russia always right, but the Government of the United States is never right.

Some part of this attitude is pure snobbery. But possibly much more, as the President observed, is due to ignorance. "Not to know and appreciate the many excellent qualities of our own country constitutes an intellectual poverty which instead of being displayed with pride ought to be acknowledged with shame." If, as the President remarked, "all peoples have their points of excellence," it is highly probable that the people of the United States are not entirely devoid of them. To center attention upon our shortcomings is a one-sided policy. Progress postulates knowledge of our good qualities, that we may preserve and strengthen them, as well as a clear perception of the things in which we are lacking.

No doubt we still have our Jefferson Bricks and his tribe of jingoes. What country has not? But in the United States their influence is waning, and on the whole these simple and ignorant folk are less of a nuisance than the pessimistic critic who fixes his gaze on the mud and refuses to admit that the stars are shining in the sky.

The Catholic Press Association

EVERY year the editors of the Catholic magazines and weekly newspapers gather together to discuss their mutual problems and take measures to give better service to their readers. This year they met at Savannah, Ga., and those who were there will not soon forget the gracious hospitality of that famous Southern city. The city officials, the Georgia Press Association, the clergy, led by the Bishop, the Right Rev. Dr. Keyes, the Laymen's Association of Georgia, and the Savannah Entertainment Committee, put their visit among the pleasant things to be remembered.

The three days' meetings themselves, even though they suffered from the usual convention fault of not beginning on time, were full of interest. Probably the most interesting, from a magazine point of view, were those centering around the numerical increase and circulation getting of the weekly and monthly periodicals. They were featured by a frankness which never quite spilled over into ill-humor. Reflection, however, points out that the fundamental issue was never completely broached.

This fundamental issue concerns the very struggle for existence itself. This struggle has been growing acute for a long time. It will become acuter. It has existed ever since it was discovered that the magazine is an ideal form of soliciting funds for worthy purposes.

Ordinarily magazines are divided between those which sell circulation and from the proceeds of circulation selling exist, and those which sell advertising and can afford to sell circulation at a loss. With the advent of the soliciting magazine a third class has apparently sprung up, but only apparently. Actually it belongs to the second class above, for it can afford to, and often does, sell its circulation at a loss, usually through an agent, and exist, and amply support some missionary or charitable work besides, on the answers to the appeals it makes through its columns. Many of this class, due to high-powered agency work of one kind or another, soar to surprising heights of circulation. They can afford to take a loss on production, for they do not depend on the proceeds of it in order to exist. The mere circulation-selling class, which cannot afford to share its profits with an agent, is thus at a complete disadvantage; it is, in fact, up against a competition which is like a stone wall.

But if the economic situation is alarming, the literary one is only less so. Magazines which exist for the sole purpose of presenting Catholic truth in literary form and correspond to the "Quality Group" in the secular world—the *Catholic World*, the *Commonweal*, the *Ave Maria*, *Thought* and *AMERICA*, find themselves not only with a circulation which is not what it ordinarily should be, due to heavy pressure on the Catholic magazine-buying purse, but also in competition in the manuscript-buying market with a constantly growing number of buyers. The high-class product is consequently spread more and more thinly over the whole field.

Where this will end, no one can foresee. The number of magazines is constantly growing, the competition every day more intense. Presumably the magazine-buying purse has its limits. Money follows the line of greatest pressure. The magazines which have no care for the profits which come from circulation can put on the pressure, when they give large rewards to high-powered agents, whose vocation it is to push to high figures the periodical they represent, regardless of its literary value, and regardless of cost. But—and the question was seriously asked at the Catholic Press Convention—what of the future of Catholic literature?

Educating for God and Country

THE text of a letter from Cardinal Gasparri, Papal Secretary of State, to the President of the Italian Federation of Catholic Men, was published last week by the *New York Times*. Addressed to a particular society, the letter enunciates principles of Catholic action applicable to all groups in the laity.

The Federation was organized, and is now approved by Pius XI, as an association to promote the interests of religion and of the public welfare. Supporting as

citizens all movements for the common good, its members are to hold aloof from all political factions, and to dedicate themselves first of all to the defense of Catholic principles and their application to social life.

From what the letter makes known of the Federation, it is clear that an association of this nature is badly needed in Italy. Leaders of Catholic thought, even among those who approve, in the main, the program of Mussolini, look with uneasiness upon the Caesaristic trend of some of his recent speeches. The Holy Father himself has pointed out on two occasions within the last year, that in energizing the political reconstruction now in course in Italy, the Premier has occasionally set forth principles that cannot be reconciled with the Catholic philosophy of the State. It is possible, of course, that the Premier has now and then said more than he really meant. Political spellbinders are not indigenous to the United States; Italy had them in the fabled days of Romulus and Remus. But it is now hoped that, in a legitimate manner and a spirit of reconciliation, the Federation of Catholic Men will be able to supply whatever corrective may be needed.

What will be of special interest to Catholic educators in the United States is the fact that Cardinal Gasparri places the Catholic school first in the list of social agencies. The Federation's educational program will help to extend the Kingdom of Our Lord Jesus Christ upon earth, the Cardinal writes, and thus will play a leading part "in the preparation of the best citizens for the civil communities."

That, precisely, is the purpose of the Catholic parish school in the United States. It is dedicated to God and country, and Catholics believe that boys and girls who have been taught to fulfill their duties to Almighty God will not be found recreant to their duties to the State but will become the State's strongest support.

A Catholic Institute of History

WHO does not wish everything that is good to the American Historical Society? Yet where is the Catholic scholar who will not be tempted to commit the capital sin of envy on learning of the Society's good fortune? Setting out to gather an endowment fund of \$1,000,000, it "has met princely recognition," reports the *New York Times*, "in the bequest of a sum variously estimated at from \$8,000,000 to \$50,000,000" the gift of the late Mr. Henry E. Huntington. With this bequest goes Mr. Huntington's residence at San Marino, California, with its magnificent library, gathered from every library center by one who merited his title "the greatest book-collector in the world."

According to the terms of this devise, the fund established by Mr. Huntington is to be used exclusively for studies in English and American history. The Society proposes to determine by a preliminary survey the subjects in which research is most needed, and then to gather groups of scholars who will devote their whole time to the furtherance of the aims which Mr. Huntington had in mind. It may also be found possible to make grants to individual scholars engaged chiefly in teaching, and even to other historical societies whose members have

shown their ability in many special fields of research.

But what stirs our envy is the unhappy fact that in this country at least, Catholic historical scholars are forced to depend upon such chance recognition as non-Catholic organizations may be able to give them, or to struggle on alone. The story of the late John Gilmary Shea, "the Father of American Church history," should never be told of subsequent scholars now striving to revise and extend his work. Not only had Shea no funds to help him in carrying on his researches, but even to the end this great and good man ate the bitter bread of poverty. Months and even years that he might have devoted to the study of archives which have now been scattered, and in some instances, destroyed by careless or ignorant hands, were spent in striving, writes Dr. Guilday, for "a pittance that was barely enough to keep body and soul together." The publication of the first volume of his history of the Catholic Church in the United States brought him a debt of \$1,500; moreover, the very prominence accorded this work stirred up religious bigotry, and in his sixty-fourth year, the sickly, delicate scholar was deprived of an editorial position which he held on a secular weekly. It is deeply pathetic to read the letter, written in 1888, to Archbishop Corrigan, asking if there were any position open in the chancery office, in Calvary Cemetery, or in any of the diocesan institutions. "I should be only too grateful to your Grace for enabling me to obtain it." Happily provision was made which enabled Shea to go on with his studies in the history of the Church in this country. But no one can now look back without bitterness on those years spent by Shea in debt and hack work.

But even today, where can the Catholic scholar find the encouragement and the financial aid imperatively necessary if he wishes to eschew the pious legend that glorifies a parish and flatters a local junto of otherwise nameless heroes, and write history? The "field of history" is a pleasant phrase and a misleading concept. Oftener history is the thin vein beneath the rock at the bottom of the shaft. It must be dug out, blasted out, lifted to the surface, and crushed and analyzed, so that only the pure gold of truth remains. The process is long and tedious. It calls for scholars and for intelligent interest on part of our Catholic people, and it calls for money.

Mr. Huntington realized what as yet no monied Catholic has realized. But we shall tarry to the Greek Kalends and beyond if we wait for endowment by one man. We ought to have an Institute for Historical Studies at the Catholic University, with an endowment to support a staff of workers, to publish their findings, to cooperate with the American Historical Society and similar organizations, and by degrees to train a school of historical writers dedicated to American Church history.

There is enough money among American Catholics to establish an Institute of this kind. As *AMERICA* remarked editorially last July, when commenting on the publication of Dr. Guilday's "John Gilmary Shea," we believe that they will do so if the project can be brought before their attention. There is hardly a greater need in the Catholic academic world today.

Miles Standish Discovered

ELBRIDGE COLBY

NOW the fatal news is out. In connection with the Sapiro trial, the editor of the *Dearborn Independent* admitted himself to be the author of the material which appears weekly on "Mr. Ford's Page" of that periodical, expressing, he says, the ideas and the point of view of the manufacturer of what the journalists call "a light automobile."

In a metropolitan newspaper, in these columns devoted to the ebullitions of the champion "ready letter writers" of the vicinage, there promptly appeared the following wail of remorse:

To the Editor:

My last idol has crumbled in the dust. Henry Ford confesses himself a fraud and humbug. For years I have been reading Henry Ford's Own Page in the *Dearborn Independent*, foolishly permitting myself to believe that I was drawing wisdom from the fountainhead of Experience. Now it develops that Ford never knew what was on the page, left it to another man. But he allowed me and others to believe that he was writing the stuff that went under his name. Aside from the fraud of taking personal credit for another man's mental product, the imposition on trustful persons like myself was an injury irreparable. I have lost my faith in Great Industrialists and Prominent Citizens.

Yours truly

It reminds me of the time I met a sentimental young woman walking up Seventeenth Street, coming from a big public meeting, and keen to discuss the beauty and fineness of an address just delivered, eager to repeat the choicest straddling platitudes emitted from the mouth of the mighty. I had seen an advance press copy that morning and, feeling such cynicism as comes to many sane people who reside a while in the Washington atmosphere, I took a fiendish delight in indicating, not only my complete and prior perusal of the text, but also my clear conviction that the speech had been written by a certain secretarial key-pounder formerly with a pacifist organization. I was cruel as well as cynical that day, for I thereby destroyed many a cherished illusion.

And since then I have often wondered how many people realize what a large number of speeches and articles are written for delivery or publication under another name. Of course, it makes little difference, since the point of view and the facts must coincide with the opinions and knowledge of the man who lends his name to the work of another. He is responsible, not the writer. But the fiction must still be fairly well maintained, for one of our canniest newspapers blithely commented not so very long ago on the great bulk of the annual report of the head of one of the departments of the Govern-

ment and suggested the writing of it must have taken a great deal of the time of the eminent Secretary whose name it bore.

Who would expect the Secretary of Agriculture, for example, to write a bulky tome annually? It is the report of the activities of his Department, each bureau being covered in technical detail, and the whole being introduced by the statement that the honorable Secretary has the honor "to transmit" to the President what follows. He has the large force of his Department to carry out the details, and it is natural that they should prepare the summaries of the year's accomplishments. So it is nothing to get excited about at all. It is just being done, that's all. For the doing of these things a secretariat exists.

A few are aware of the fact that public men, in commercial and in official life, cannot be expected to, and do not, prepare with their own hands the many documents they sign. It is a common practice for Washington journalists to prepare feature "stories" in conformity with what they know to be the personal or official views of distinguished public men on grave national questions, and then—after various indirections of approach—to ask the dignitaries to "sign" the articles. When a judge "hands down" an opinion, he is probably the author, but many a legal opinion prepared by other hands is given out by persons forced to exercise judicial functions wholesale. Do you think the Attorney-General writes all the "opinions" he signs? Else why does he have a competent staff? Do you think the American Agent on the Mixed Claims Commission writes every brief and argument himself? No more than every distinguished trial lawyer does in person the research, the drafting, the polishing necessary to put in effective form the arguments he so ably presents in court.

President Roosevelt was a prolific writer, apt and rapid at language, before he entered the White House. President Taft knew how to mould words into cogency of thought. President Wilson was an academician, with a neatness and startling vividness of phrase, an author of reputation, before he went from Princeton and Trenton to Lafayette Square. But it was with President Harding that the disillusionment came. The gentleman from Ohio had been a journalist, an editor even, discussing great public questions. No suspicion need have rested upon him, until the unusual number of his successive public addresses made some folks wonder how he could write so much and carry on his duties as Chief Executive as well. In Oregon he made a speech concerning

the Oregon Trail. In it there appeared an error, concerning the work of a famed pioneer. One of the greatest daily papers in the country, when the mistake was exposed to the focus of lime-light criticism by learned professors, casually remarked that it was a pity that Mr. Harding's literary adviser had not kept abreast of the last historical researches in the special field. The dread truth was out!

Throughout the land the queries go: "I wonder if he wrote it himself." Mr. Ford tumbles from his pedestal. Will Mr. Schwab also tumble? How many captains of industry and generals of legislation and admirals of commerce are speaking merely the words of their lieutenants? How many of them are, on the other hand, like John J. Pershing who, General Harbord reveals, never accepted another man's work, even on the briefest memorandum or document, but always revised, altered, erased and added, until the Pershing personality struck straight through each sentence?

A political personage once issued a very important public document of international significance. It was a gracious and learned piece of work, indicating in every paragraph a wealth of wisdom and a clearness of concept that would have done credit to John Bassett Moore himself. The man in whose name it was issued held a prominent post, but was not an expert in the field the document covered. Comparing impressions, I heard a friend remark: "Well, that was never written by a second-rate lawyer from Western . . ."

Another friend of mine discussed with me, and we developed together a conclusive line of thought on a topic involving certain vagaries of public opinion, prevalent misconceptions, the basic simplicity of the truths involved, and the constant workings of the law of compensation which meets every advance in applied science. He furnished some of the thought; I furnished some. He furnished some of the incidents; I furnished some. Shortly thereafter, my friend became right-hand office executive for a great industrial figure. Within a year, the distinguished name appeared signed to an article which set forth step by step, fact by fact, the line of thought my friend and I had developed together. Needless to say, I knew who had written that article, without being told,—and I have not been told yet.

This is the day of the typewriter hound. In the old days, he was a "press agent" and thought to devote his time to faking stories of the theft of the leading lady's jewels. Now he is a "publicity director" and a "public relations counsel" or even simply an "executive secretary." If Mr. Vanderbilt had had one in the old days, he would not have been so flagrantly misinterpreted when he remarked that the public might be damned.

When I was a young collegian, we published a campus daily. Various members of the staff got designations as correspondents of the city newspapers, and the news went out direct. I do not know if the old Press Club is still in existence, where news used to be swapped

among such correspondents; but I do know that Columbia University now has an official specially charged with handling institutional publicity, which it did not have openly and exclusively then as it does now.

The press agents multiply. Mr. Ivy Lee declares that in spite of the continuous propaganda against them carried on by the *Editor and Publisher* and *Printers' Ink*, "There never were as many press agents, so-called, and there never were as many publicity men as there are today." Some of them may insist that their chiefs be "doers" and not "talkers" as Mr. Lee says. Some of them may initiate action, rather than write words, as Mr. Bernays says they should, citing the famous example of a maitre d'hotel re-engaged for five years at a bank president's salary in order to stop persistent rumors that a hostelry was going out of business. Some of them may be fortunate enough to have a Pennsylvania Railroad ordering every locomotive engineer to observe if the track walker actually hears the whistle, and so get nation-wide publicity of a sympathetic nature. Some may work for men like Mr. George Baker, who made only one speech in his life.

But most of them are writers of articles and preparers of speeches. The old joke was right when it said that this scribe "Anon." must have written a lot of stuff. Ex-journalists, most of them, they know news when they see it. They can smell it out, even when they do not see it. Out of the mass of details in the organization to which they belong, they must dig up and "release" to the press those items that will get space in the papers. They must prepare for the signatures of their chiefs articles descriptive of the organization, for publication in industrial journals, Sunday editions, trade sheets, and human interest weeklies. They must make-up public addresses and after-dinner speeches that will be quoted. They must reconcile the snap that the news column demands with the natural middle-aged conservatism of their chief. They must be prepared to see their finest compositions cut and clipped by the inexperienced and over-cautious hand, their phraseology dulled, and their most striking concepts deleted. They must forego reputation and send the dearest children of their brains to meet the world under the names of their foster parents.

I know of a young publicity hound who sent Mr. Mencken an article for the *Mercury*, an article for the writer's own signature. Mr. Mencken sent it back saying it sounded too much like a speech such as might be delivered by the national figure for whom the publicity hound worked. So, they not only lose their reputations: they lose their personalities as well, acquire unsuitable habits of style, and become the mere megaphones of their masters.

God bless Sapiro! He has at last brought credit to the work of a crew, scorned by journalists, maligned by weekly and monthly editors, and not too well appreciated by the chiefs who employ them. Why not let articles like these be signed: "Written for Mr. Ford, by William J. Cameron?"

The Economic Situation in Spain

WILLIAM H. SCHEIFLEY

CONSIDERABLE importance attaches to the industrial awakening of Spain. Despite its "tyranny," so loudly decried by the Socialists and other champions of the former regime, the Directory has injected new life into the Spanish economic organism. The old dilatory practices, due largely to political antagonisms, which paralyzed legislation and kept the country in a state of civic apathy, have given away to the energetic policy.

Unfettered by parliamentary wrangling, the present Government can look ahead, plan reforms and carry them out. Hence the progressive spirit that today animates the nation's activities. Agriculture, industry, commerce, education, public works, the railroads, hydro-electric power, irrigation, harbors, mining, reforestation, the public finances, taxation, commercial aviation, the merchant marine, all are undergoing a revision or a transformation.

Only four years ago not one of these constructive programs would have been considered possible. The Spanish people, after repeated disappointments, had become resigned to the unpalatable thought that their country must get along indefinitely without such utilities as adequate telephones and transportation facilities. Industry received little encouragement. As in the past, Spain seemed destined to let other countries dictate their terms in commercial treaties concluded with her. Fiscal reforms were unthinkable. Consequently, even without making appropriations for productive purposes, the budget regularly showed a deficit, which had to be covered with further loans. Owing to administrative laxity, to political favoritism, and other leakages, the public finances were in an unsatisfactory condition.

Such being the situation, it was well nigh impossible for the Government to promote education and public works. Little wonder that the immense majority of the people welcomed the efficient regime instituted in 1923. Refraining from the dictatorial extremes of Italian Fascism, the Directory has usually proceeded with moderation.

Of course it would be unfair to give Spain's former Governments no credit for her remarkable achievements since September, 1923. Some assert that the see-saw party administrations from 1902 to 1923 laid the foundations of the present-day prosperity. Such writers point out, for example, the excellence of the Bank of Spain, "built on a scale that puts every other European bank in the shade." They affirm, indeed, that at the end of the World War, it held the biggest gold reserve in Europe, a claim which the French would not concede, I imagine. At any rate, the fact remains that the older political regime too frequently evidenced a serious incompetence.

It seemed more logical to ascribe Spain's new spirit to the effects of the late war. Economically that world conflict was in some respects a golden opportunity for

her people. Not only was it profitable to supply the armies of the belligerent Powers, but the difficulty of importing many articles stimulated the native Spanish industries. Wealth poured into the country, and the possibilities of home production caused the people to realize the folly of their backwardness. Due to the necessity of making prompt deliveries, time acquired a high commercial value. Besides, the unprecedented wages received by labor created a demand for automobiles, modern conveniences, better dwellings and many other things. Nor did agriculture profit less than industry. True, the system of land tenure favored the farmer; but on the other hand wages rose, fostering syndicalism and cooperation.

Thus the stimulation of agriculture, with the influx of wealth and the rejuvenation of industry which I have mentioned—above all, perhaps, the new ideas so created—gave Spain a splendid start on the road of progress. And of course her finances benefited by such forward movements. But before considering her latest strides in this direction, it seems needful to glance back a moment.

According to Señor Sotelo, Chancellor of the Spanish Exchequer, the year 1925 was characterized in Spain by remarkable stability in the banking world, despite risks due to a serious national crisis. Similarly, the Bourse was quiet, and industry showed a steady expansion. There was a healthy growth alike in the importation of raw materials and the exportation of manufactures. Agriculture flourished as rarely before. The railroads gave excellent returns, and urban improvements exhibited gratifying progress. Though the national currency depreciated slightly, owing especially to the costly war in Morocco, yet the public finances evidenced a definite tendency to decrease expenditure and to increase the revenue.

Prospects of this character justify bright hopes. Says Señor Sotelo: "The promising outlook enables us to tackle with confidence the vast economic reconstruction of the country, to which the Minister of Public Works is giving unremitting attention." And the Finance Minister goes on to state that important railways, harbors, hydraulic installations, irrigation enterprises, roads for tourist-traffic and similar works are awaited with impatience by the whole nation, since upon them depends the development of immense resources which at present are unproductive.

The Finance Minister's first objective is to eliminate the budget deficit. To it and Spain's adverse trade balance is entirely due the depreciation of her currency. In fact her gold reserve, amounting to nearly seventy-five per cent of the paper circulation, is one of the world's highest. For that matter, the peseta is mounting toward parity, its value having risen within the last year from 14.17 cents to 16.80, or appreciably more than the sensational gain of the franc. As for Spain's trade balance, the Government plans to better this by developing the nation's industries, thanks to loans at a low rate of

interest, and by revising commercial treaties on a basis of needful protective tariffs. Contrary to its reserved attitude of the last four decades, the Iberian kingdom can today assert its rights in such negotiations.

Last November Spain offered treasury notes to cover the deficit for 1925-1926, resulting from productive expenditures. The outlay represented the cost of the first tenth of the national improvements recently undertaken. Though the treasury needed only 225,000,000 pesetas, 570,000,000 were quickly pledged by 30,385 subscribers. Of the latter, Madrid reported 8,436, who subscribed 207,907,000 pesetas. On the other hand Barcelona manifested little enthusiasm, since the province of Catalonia usually sulks in matters patronized by the central Government. But the country as a whole responded very creditably.

The regular budget for 1927, just announced, carries receipts aggregating 3,073,000,000 pesetas, with expenditures of 3,140,000,000. Having determined to keep expenditures very near the three-billion mark, the Government intends to reduce by 150,000,000 the deficit for the present year.

This is a wise policy, since a country's public debt cannot expand indefinitely without entailing financial disorders. Spain's debt is nearly all internal. Some seventy-five per cent is consolidated and twenty-five per cent floating. It has grown from eleven billion pesetas in 1909 to upwards of sixteen billion at the end of 1926. But during those seventeen years the kingdom's wealth increased enormously, a fact which partly accounts for the low discount rate of five per cent, maintained by the Bank of Spain since March, 1923. Fortunately, the abundance of credit enables the treasury to borrow for long periods at four per cent.

What inspires confidence in Spain's future is especially her economic strides. For example, at the end of last December she inaugurated the finest telephone system in Europe. True, this remarkable achievement was due to American enterprise, since our International Telephone and Telegraph Corporation supplied and installed the equipment. But the fact that King Alfonso and General Primo de Rivera promoted the undertaking is proof of their progressive policy. Further evidence of this is afforded by the building boom, which is transforming Madrid and other Spanish cities. Happily, too, many of the new structures are to be used as factories, banks, hotels and administrative offices. At Madrid, which formerly was called "the idlers' capital," the number of factories has latterly increased forty per cent. In all fields improvement is marked.

From the national viewpoint the successful conclusion of the war in Morocco has encouraged the Spanish people. Further, their economic and cultural relations with Spanish America are in a vigorous expansion, with promise of substantial profits for the mother country. Should Spain's financial recovery receive no setback, the peseta bids fair to regain its par value within the next two years.

An Oasis of God

CLARE GERALD FENERTY

WHEN, more than a decade ago, the eloquent and beloved Father Timothy J. Shealy, S.J., of Mount Manresa, New York, began, with characteristic devotion and enthusiasm, to direct the two Retreats that were annually conducted at St. Charles' Seminary, Overbrook, even the farsighted and Ignatian genius of the lovable Jesuit could scarcely have visioned such a fruition of his endeavors as has now ripened into Philadelphia's splendid harvest of souls in that portion of the lay apostolate specifically called "The Men of Malvern."

The tremendous increase in the number of retreatants at Overbrook rendering effective direction impossible, it was deemed advisable, in 1921, to procure a house where week-end Retreats could be conveniently held throughout most of the year. After the committee for this purpose had inspected several choice locations, there was selected in the verdant hills of Malvern, in the well-known and lovely "Main Line" suburban section of Philadelphia, a picturesque site whose superb mansion house, cloistered by delightful woodland from the noisy world and yet convenient to all transportation facilities, was set in a beautiful estate of 107 acres.

A unique feature of the entire undertaking was the fact that the funds to finance the movement were secured solely by voluntary contributions. As if the members immediately felt that "high heaven rejects the lore of nicely calculated, less or more," the appeal to them was fraught with such amazing success that, ever since, there has been no deviation from the early purpose to have all the necessities of the Retreat House provided by the membership in general rather than as a consequence of outstanding donations. From a capital of nothing, there has been founded upon the green slopes of Malvern a magnificent institution that today represents an investment of over \$150,000. Thus, in the seclusion of the rolling countryside which gave "Mad Anthony" Wayne to the nation, and within a few miles of historic Valley Forge where Washington knelt in prayer for the triumph of his little army, there was established, by the efforts of men who builded wiser than they knew, the spiritual haven called St. Joseph's-in-the-Hills, a place of profound peace and deep solitude.

There are three principal structures constituting St. Joseph's-in-the-Hills. The commodious edifice which formed the residence on the old estate was converted into the Retreat House, containing a library, the Retreat Master's apartments, numerous sleeping rooms and the Chapel where, to emphasize the individual character of the Retreat, a *prie-dieu* is provided for each retreatant. The dining-hall occupies the ground floor of what formerly was the attractive coach-house and coachman's dwelling. Strikingly transformed, this building also shelters a community of nuns of the Congregation of Mission Workers of the Sacred Heart, who unselfishly perform the many culinary and other domestic tasks that involve

the care and convenience of the retreatants. Between these two structures and connected with the dining-hall by a trellised pergola, there has been recently erected a new dormitory building with rooms for twenty-four men, thus making the accommodations adequate for sixty retreatants, each with a separate room.

About the buildings are winding paths where the retreatant may linger in quiet meditation close to the heart of nature or engage without distraction in vocal prayer at the little rustic shrines that charmingly meet his gaze at the turns of the roads. There also prevails, as an exercise of the Retreat, the beautiful custom of affording to each retreatant the soothing opportunity of spending fifteen minutes in solitary watch before the Blessed Sacrament exposed on the Chapel Altar. In the entire Retreat there is nothing more impressive than this. Within the sweet solace of the Chapel, where "the holy time is quiet as a nun, breathless with adoration," one feels that the silence is vibrant with wordless messages. Here, alone with God, man can ruminate upon the problems of his eternal destiny, before the eyes of the Living Christ.

Properly speaking, each Retreat begins after supper on Friday evening and concludes Sunday evening after Benediction, although many of the men take advantage of the opportunity to remain until Monday morning, that once again the Bread of Life may strengthen them for their return to the trials and cares and burdens of their workaday world. It is a fact singularly expressive of the attachment of the Men of Malvern to their enterprise that the expenses of the Retreats are borne exclusively by the retreatants themselves, who spontaneously make offerings in any amount that may suggest its adequacy to them. The subscription is private, no urging is used, no one is obliged to give, and one's inability to contribute is not only unknown to others, but is expressly stated as a decidedly insufficient reason for anyone to deny himself the spiritual vigor and delight of Malvern.

For within this hallowed sanctuary, mingle in one democracy the scholar and the untaught; the poor and the rich; the laborer and the captain of industry. The man of business hurries from his marts to Malvern that he may balance the ledger of his soul. The lawyer sets aside his briefs that he may understand the inspiration of eternal law. The physician closes his *Materia Medica* that his spirit may imbibe draughts prepared by the Healer of hearts. The professor leaves his classroom to re-learn from the Divine Teacher the sublime lessons of life. The virtuous man journeys to the hills that he may again hear the Sermon on the Mount. The man whose path has been warped, whose life has been false, whose soul has been dead, abandons the world's bewildering masquerade to seek amid the holy hush of Malvern Him who is the Way, the Truth and the Life.

Is it any wonder that this spirit of throbbing faith has been so graciously inviting to the manhood of Philadelphia that, during the first year at St. Joseph's-in-the-Hills, 560 men attended Retreats, while, with constant and proportionate increase, there were accommodated during the thirty-two week-end Retreats of 1926 no less than 1800

men, a number that, it is contemplated, will be even further augmented in the near future by the extension of the Retreats through the winter months?

The Laymen's Week-End Retreat League, as the Men of Malvern are formally designated, has an executive office in Philadelphia, with an experienced secretary, and at regular intervals there is mailed to each retreatant a bulletin in which are discussed the matters that immediately concern the members. While the general activities of the League are conducted by a board of fifteen directors, all of whom are laymen, the task of procuring retreatants rests upon an auxiliary group termed the Captains' Association. An adequate minimum attendance of fifty at each Retreat is a charge assumed by each captain and his ten associates, and such has been the measure of devout competition among the captains that, at their periodic conferences, it is seldom necessary even to remind any leader of the high responsibility that is his. An annual dinner at one of the city's leading hostelrys brings the members together to hear addresses relative to the spiritual and temporal fruits of Malvern by speakers of local and national prominence, while another and by no means negligible feature of the activities of the League is the yearly Memorial Day celebration, when the public is invited to visit the spacious grounds and to assist at a Field Mass offered for the repose of the souls of deceased retreatants and of all the dead of the nation.

It would, perhaps, be commenting on the obvious to state that the admirable spirit that characterizes the movement is in no slight degree due to the sacrifice and disinterestedness of the two Retreat Masters, the Very Rev. Joseph M. Corrigan, D.D., the successor of Father Shealy, and the Rev. Joseph S. Kelly, the present director, who was appointed by his Eminence, Cardinal Dougherty, upon the elevation of Doctor Corrigan to the rectorship of the diocesan seminary. Nor would it be possible to mention, without unduly lengthening this article, which is intended to be factual rather than exhortatory, the names of the laymen whose untiring assiduity and organizing genius have raised this magnificent enterprise to its present pinnacle of achievement.

As a result of the League's influence, the Men of Malvern, spiritually stimulated by their week-end sojourn in the hills, are becoming increasingly effective in all aspects of Catholic thought and endeavor. Other organizations whose purposes are charitable or cultural are beginning to feel the compelling force that the Retreats have thus engendered, so that it is no exaggeration to assert that St. Joseph's-in-the-Hills is in a very real sense sending to the Catholic manhood of Philadelphia a message of spiritual reinvigoration that sweeps across the soul like a breeze from the uplands of God.

Such, in truth, is Malvern, an oasis of God, giving the comfort to the weary, hope to the sorrowful, a refuge to the despondent, help to the afflicted, consolation to the lonely. Here, where the rumble of the distant city is unheard and unheeded, there speaks to the heart a Voice of persuasive sweetness and love: "Come to me all ye that labor and are burdened, and I will refresh you."

Cross Currents in American Life

ANTHONY J. BECK

DISCUSSING the reasons why citizens are indifferent toward political problems and elections, Walter Lippmann recently called attention to some under-currents and cross currents in our social and civic life that seriously affect national welfare and genuine Christianity. His analysis explains some things appearing on the surface and reported in the press, but in some points it is too broad and sweeping. It might be summarized thus:

Current progressivism and conservatism, taxation, the tariff, and corporate control, do not satisfy any longer. The questions which really engage the emotions of the masses are Prohibition, the Klan, Romanism, Fundamentalism, and immigration. These "are the issues men talk about privately." Most of these questions arise out of the migration of the last fifty years, the spread of rationalism, and the growth of cities with the development of a metropolitan civilization at variance with tradition. "Prohibition, the Ku Klux Klan, Fundamentalism, and xenophobia are an extreme but authentic expression of the politics, social outlook, and the religion of the older American village civilization making its last stand against what looks to it like an alien invasion. The alien invasion is in fact the new America, produced by the growth and prosperity of America." The new social order is dominated by metropolitan centers with a loosening of the ancient social bonds, an uprooting of beliefs, and a destruction of conventions.

The campaign against the teaching of evolution is one of several attempts to stem the tide of the metropolitan spirit, "to erect a spiritual tariff against an alien rationalism" which threatens the morals of the village civilization. "The overt struggle turns politically on two questions: on the Eighteenth Amendment and on the nomination of Governor Alfred E. Smith" for President. The force behind the Eighteenth Amendment "is the Anti-Saloon League, which is the political arm of the evangelical churches in the small communities." Hence, the defense of Prohibition has become much more than a question of regulating the liquor traffic. "It involves a test of strength between two social orders." Abolition of the amendment would spell overthrow of the older civilization and would make the cities "dominant politically and socially as they are already dominant economically."

Fitting in with this analysis by Mr. Lippmann is the consistent refusal of Congress to provide for reapportionment which would give more seats in the House to representatives from metropolitan districts. This failure to revise representation is all the more striking when one recalls how promptly cloture was invoked in the recent session when the dry leaders cracked the whip to speed

up consideration of a bill dealing with further enforcement of Prohibition. No agreement, however, was reached for a vote on the Boulder Dam measure affecting the welfare of several western States; and the few senators opposing further investigation of senatorial elections were permitted to filibuster to death even the urgent Deficiency Bill, thereby crippling various branches of the Government service for several months.

Another significant circumstance is the prediction of Dr. Wm. B. Riley, president of the World Christian Fundamentals Association, that within a year every State in the Union will be "thoroughly organized" for Federal and State anti-evolution laws. Seventeen State legislatures have already had to deal with such measures this year. And that fundamentalist reformer, William D. Upshaw, was reported as declaring on his departure from Congress that Prohibition is only the beginning of pressure for moral legislation. Among other things he mentioned "guardianship of the American Sabbath against the encroachment of European ideas of liberalism."

Some other tendencies, however, are at variance with Mr. Lippmann's theory. Rationalism and the jazz spirit are not confined to the cities. The sex novel and periodical are virtually as popular in villages as in large cities. Nor is rationalism primarily of alien origin. Probably a majority of our immigrants of the last decades were believing Christians. Rationalism is largely an indigenous weed. It has been cultivated for eighty years in irreligious schools and so-called non-sectarian universities. Its most prominent advocates have been vaudeville pulpsters of the Grant stripe and scores of atheistic university professors. Why else did the Inter-collegiate Socialist Society have so many chapters in leading non-sectarian universities before the war?

While the Catholic Church has a majority of her adherents in the larger cities, she is anything but sympathetic to the modernist movement, although in principle she supports the liberals in opposing police-club morality and blue-law legislation. Many excrescences of the metropolitan, neo-pagan civilization are opposed to the truly Catholic spirit. True, many Catholics in name drift with the tide. But the Church does not countenance godless education, sex novels and plays, salacious tabloids and yellow newspapers and magazines, divorce with remarriage, birth control by contraceptives, aping of suggestive modes of dress, and kindred evils destructive of civil society as well as of genuine religion.

Being the champion of true freedom within the natural and Divine law, the Church is likewise not in sympathy with the tendency of the new liberalism toward autonomy of the individual in his social and civil relations. Signs are not wanting that certain selfish economic interests are

taking advantage of the widespread resentment against Prohibition and reform of conduct by statute. These forces are seeking to discourage or abolish all social and restrictive legislation necessary for the protection of the weaker and poorer classes. If they win, the result will be free reign of monopoly. Catholics are in danger of being led to another extreme in joining the hue and cry against centralization of government particularly because freedom of education is at stake. The Church is as much opposed to extreme individualism in social and political economy as to autocratic bureaucracy. She holds the golden mean between meddlesome Fundamentalism and a Modernism and Manchester liberalism that would make the individual his own pope and supreme court.

Viewed from almost any angle, the situation offers a new challenge as well as opportunity to Catholics and their Church—a challenge because the modernist spirit threatens to influence their conduct through the daily pervasive power of a liberalized press, stage, and other agencies of thought; an opportunity almost unparalleled since the days of the early Church in the Roman Empire because the forces of private interpretation and extreme individualism, set loose by the religious revolt of the sixteenth century, are rapidly creating a neo-pagan world of thought and conduct. More than sixty million people, more than half of our entire population, do not profess adherence to any Church.

The Rev. Herbert Parrish, a Protestant minister writing in the *Atlantic Monthly* (March) stated that, according to a recent survey, "there are now over twenty-seven millions of American children, nominally Protestant, not enrolled in any Sunday school." No wonder that Frederick L. Collins, in reporting the results of a Protestant Church survey in *The Woman's Home Companion*, recommended the immediate abandonment of 100,000 Protestant churches as useless. Even if these estimates are exaggerated, they indicate an appalling decline of Christian belief. The resulting situation must fill with foreboding the mind of a Christian citizen, solicitous for his country's continued progress and stability. "Fundamentalism," adds the Rev. Mr. Parrish, "is a lost cause." "Prohibition as a religious rallying point will fail." Many tendencies point to a final alignment of our population in two great camps—Catholic Christians and agnostics and unbelievers.

When the modernist and agnostic flood finally breaks through the crumbling ramparts of Fundamentalism, the Bark of Peter may experience one of the worst storms of its career, but it will ride the turbulent tide. The Church's teachings and Sacraments will be the only means to restrain the license and passions of the neo-pagan liberalism. She is the universal Church meeting the needs of city and country, adapting the old to the new, equally at home amid skyscrapers and in the village on the frontiers of civilization. When her Divine Pilot commands the storm, as He did on Lake Genesareth, the waves of religious and social Modernism and Bolshevism will become calm and the Ship of State as well as the Bark of Peter will sail on safely and serenely.

A Catholic Student Conference on Religion

ROBERT C. HARTNETT

ON Ascension Thursday, May 26, ninety-seven delegates representing twenty-two local Catholic high schools and colleges gathered in the social room of the Alumni Gymnasium of Loyola University for the first Chicago Student Conference on Religious Activities, sponsored by Loyola's College Sodality.

In the invitation sent to each of the Catholic high schools and colleges in the Archdiocese, having a total enrollment of 15,775 students, the hope was expressed that through the Conference "much valuable information of a distinctly practical character would be obtained" and the schools would receive "a new impetus to continue with enthusiasm the activities they now sponsor and possibly to adopt new exercises of the lay apostolate."

The discussions were to revolve around the four topics "which seemed to represent a fairly well-balanced combination of religious activities for Catholic students": (1) The Catholic Student and the Holy Eucharist; (2) The Catholic Student and the Missions; (3) The Catholic Student and Catholic Literature; (4) The Catholic Student and Catholic Social Action.

The dominating motive of the Conference was explained at its outset. Its student sponsors felt that they could learn from one another new ways and methods of translating the principles of their religion into the practices of their every-day lives. Under the stimulus of one another's example, they sought courage to go further and further beyond the concept which confines religion to purely devotional practices and to move towards that enlarged concept—a force ramifying through every activity in which students engage or should engage.

Looking back, there can be little doubt that this first Chicago Student Conference on Religious Activities was under the impulse of that motive from the opening of the morning session until Benediction brought that of the afternoon to a close. And this was the most unique feature of it: all the discussions were the voluntary product of student thinking. Not a single priest or Religious, of whom about fifteen were in attendance, uttered a word after the first words of welcome by the Rev. James J. Mertz, S.J., Director of the College Sodality, not precisely because such counsel was at all unwelcome but because in the planning of this experiment it was thought better to throw the students completely on their own resources.

Without hesitation the delegates entered into the discussion of the four topics presented to them in a vivid, energetic, enthusiastic and, most important of all, practical, fashion. The poetic prose which is the bane of most conventions, and the reading of prepared papers, gave way completely to the sincere, spontaneous language of these thinking young delegates. The Chairman of the Conference suggested as a slogan that immortalized by

Vice-President Dawes, and uttered but a half hour's walk from the scene of the gathering, "This is a campaign of brass tacks, not bombast." One after another the delegates uncovered their experiences. High-school sophomores vied with senior collegians in explaining how their schools had successfully extended their religious activities beyond the simple confines of pious exercises and had disposed of the problems involved in the work of which they were pioneers.

How frequent Communion and other Eucharistic practices were promoted, often under adverse circumstances, was told by some of these young men and women. Others indicated how interest was aroused in the Missions.

Interesting and informative ideas were exchanged on how copies of weekly and monthly Catholic periodicals were bought and handed on to others, how the reading of Catholic books and magazines was connected with their class work, how societies for reading Catholic literature were organized, how school libraries were built up by contributing Catholic books to them, how public libraries were prevailed upon to install Catholic books by frequent requests being made for them or how they had drawn up an all-year-round reading list and distributed it far and wide.

Finally the delegates told how they aim to make Jesus Christ King of human society by advocating Catholic higher education, by espousing the "Respect Women" crusade, by sponsoring clean sports, by giving illustrated lectures on religious subjects, by conducting debates or social problems before Catholic organizations, by promoting the total-abstinence pledge, by joining, in the case of men, the Holy Name Society, by helping Catholic charities, by recommending or making closed retreats, by teaching catechism and supporting parish activities and, lastly, by joining worthy fraternal and other organizations and by bringing Catholic principles to bear upon local, state, national and even international problems of a civic, industrial or social nature.

The progress made and the success achieved in all these matters was an astounding revelation. Who would have judged that students could spend several hours in recounting their actual efforts along these various lines without indulging in lengthy homilies of what "ought" to be done? Yet, this is the fact.

For example, one young lady from Aquinas High School surprised the meeting by announcing that every member of her class had pledged herself last year to bring another student to the school, preferably one who would have attended a non-Catholic high school. As she closed a delegate from St. Mary's High School rose to say that her school followed a similar plan, adding, rather modestly, "only each girl of our class brings five new students!"

The well-defined, unambiguous statement by a senior of Loyola University, of the Catholic stand on the topic "Respect Women," and its discussion by a De Paul co-ed, prompted a priest to remark before a public audience that same evening that he had often heard the subject

of respect for women treated but never more delicately, more pointedly or more impressively than by these student delegates. De Paul University showed how religious practices interacted on extra-curricular organizations by announcing that one of the De Paul fraternities had made arrangements for a closed retreat at Mayslake this week-end.

Doubt need not exist as to the liveliness of the sessions. Close to one-half of the student delegates, by actual count, entered into the discussions with short, crisp, snappy, pertinent statements of their work. They resorted to no high-pressure salesmanship methods, either. The eloquence of facts rather than of words left all who participated with an impression of the Conference pregnant with the urge to emulate their fellow-delegates in the practical weaving of Catholic principles into the warp and woof of every-day life.

Both sessions were replete with happy, wholesome humor. Speaking of the practical effects of devotion to the Holy Eucharist in the life of a student, the representative from St. Procopius' College, Lisle, told how a bitter enmity had arisen between himself, a scrub on the football team, and a varsity man who, he felt, had cheated him on the field. "We became friends again," he informed his listeners, who were convulsed with laughter at his droll manner, "when I stumbled over his feet and bumped into him in the pitch-dark chapel at an hour when both of us should have been in bed."

The buoyant vein which characterized the entire Conference demonstrated unmistakably that youth need not discard its healthy smile and a genuine sense of humor in bringing its energies to the work of the lay-apostolate.

The meetings were opened on time, proceeded without interruption and were brought to a close at the hour promised on the program. This and the unflagging interest of every discussion account for the unusual observation that no yawn was registered during the whole seven hundred delegate hours. Indeed the students were too busy with honest-to-goodness thought of a distinctly positive character for this. Not a single "don't" was heard throughout the day and none appeared on the pre-arranged program. Not a word of criticism was heard; not a word of denunciation was uttered. There was an abundance of evidence that these students intend to go to the end of the road in carrying out, in the school and in the world, their belief that their Catholic religion is the greatest, the paramount thing of life. In making Jesus Christ the King of human society these young men and women of our Catholic schools have gone beyond anything we anticipated. They have awakened to an understanding of religion not as a mere theory but as a working, vibrant reality, the true guide at every turn of every human activity. The sodalist-sponsors of the first Chicago Student Conference on Religious Activities aimed to make this youthful religious renaissance worthy of its high purpose; the ninety and more delegates who attended believe that their ambitious aspirations were fully attained.

Education

What's Wrong With Our Teachers?

PAUL L. BLAKELY, S.J.

ON my own proper motion I rise to lead the cry "They're all right." That is, most of them. There are about 800,000 in the United States, and I do not know them all.

But what's the matter with the schools?

I put that question not long ago to a grey-haired superintendent. He led me to the window and solemnly pointed to the skies. He may have meant that only Omniscience knew what was wrong, or that Omniscience alone could enumerate all the things that were wrong. I gathered, however, that he knew some of them, but was taking no chances with the local school board by expressing an opinion. Old age, a sick wife, and nothing much in the savings-bank, are powerful brakes on the constitutional guarantee of free speech.

A former president of the American Medical Association has recently observed that while the teachers in the old-time medical schools may not have known very much about laboratories and guinea-pigs, they had an intimate acquaintance with sick-rooms and sick people. He hinted that the curricula of our modern schools are cross-eyed; at least, they look one way and go the other. What Bill Stumps of Pea Vine Corners asks is not a product of Johns Hopkins and Vienna, but **somebody** who can ease the misery in his back. He is a pragmatist, and he wants results. Laboratories do not interest him as much as lumbago.

We are beginning to clamor for results in the educational world also. Certainly we are justified in trying experiments in the class-room and noting results. The connection between the laboratory and the cure is often direct. But much of the complaint that our schools are not doing what may be expected from them, is also justified. Who or what is at fault?

We Americans endow the schools with no niggardly hand. The monies appropriated are not always used to the best advantage; but the present point is that except in a few backward sections of the country, nobody objects to spending public money for education. The chief reason why the old Smith-Towner Federal education bill and its successors won a certain amount of popularity was the delusion that the Federal Government had untold billions to give to the public schools. That was not true, but it is true that the States annually spend the ransom of a dozen emperors on the public schools. Let us rehearse some of the figures.

The Statistical Abstract of the United States, using data supplied by the Bureau of Education, estimates that in 1924, the States and cities expended \$1,814,743,936 on the public schools. Twenty years before appropriations for the same purpose totalled only \$291,616,660. According to the Bulletin, "Financial Statistics of Cities Having a Population of Over 30,000," issued by the Department of Commerce, giving the returns from 247

towns, the per capita net payment for the public schools in 1925 was \$14.10. Twenty years earlier it was \$3.99. Putting the costs in another form, Rochester, New York, spends \$132.52 yearly on every public-school pupil; Springfield, Massachusetts, \$123.70; Yonkers, New York, \$123.22; Hartford, Connecticut, \$115.83; Grand Rapids, Michigan, \$114.46; Des Moines, Iowa, \$110.85; New York, \$109.94, and Cincinnati, Ohio, \$109.20. These city figures are for 1924.

The Department of Commerce Bulletin to which I have referred shows (p. 50) that the largest single item (\$14.10) in the expenses of cities is the support of the public schools. The next item, \$7.40, represents appropriations for protection to person and property. The school costs are approximately 38 per cent of the expenditures for all purposes, the respective figures being \$37.26 and \$14.10. (As this last statement represents a calculation of my own, and not of the Department, I recommend caution in accepting it, for like Huck Finn, I never took much stock in arithmetic.) But I think it is correct; at least, \$14.10 is a fair bite out of the \$37.26 that you and I pay for the privilege of residing in New York, or, as the case may be, in Oshkosh, Wisconsin.

If, then, by supposition, the teachers are not at fault, and if there is plenty of money in the bank, why is there so much dissatisfaction with the results? Some months ago, I found an answer to this question in an editorial published in the *Wall Street Journal*. The answer is not complete, of course, but it says plainly what many teachers say in secret; and I am so surprised at finding myself in agreement with anything from Wall Street that I shall not deny myself the luxury of a lengthy quotation.

"Some of them have discarded the multiplication table, and still others the alphabet. It is astonishing to find young men and women starting at the lowest rung in the business ladder who do not know how to use a dictionary or any other book of reference arranged in alphabetical order. They do not know nearly as much arithmetic as the man who delivers your ice in the morning. . . . The child emerges with a smattering of all sorts of things knowing nothing well. If he is asked a question on a subject for which he has received a certificate and marks, he says 'Oh, we finished that two years ago.' He does not know the least little thing about it now.

"What does Wall Street expect of an office boy sixteen years of age? It expects him to have the rules of arithmetic firmly in his head. It can even dispense with algebra. It expects him to be able to spell ordinary words correctly, with a fair idea of the roots to guide him in words a little beyond him.

"It expects him to read English such as this understandingly, with a clear conception of what the subjunctive mood means. It only asks for legibility in his handwriting. It does not find even fifty per cent of these requirements met. The children are intelligent enough, and on leaving school the girl of seventeen quickly learns to typewrite, but in eleven years at school she has not learned to trust her spelling." (April 5, 1927.)

Do you recognize the picture? I do; I who knew a stenographer who *would* address letters to Baltimore, Massachussets, and Boston, Maryland; and she was a high-school "graduate" too. She had finished her geography four years before, and probably had never been taught that spelling is not so fluid as it was in the days of the glorious Elizabeth.

But with all allowance made, I think, the harassed editor has diagnosed the case with a fair degree of accuracy. If the child "emerges with a smattering of all sorts of things, knowing nothing well," that is the natural result of stretching him on the rack of eight or ten subjects at school. If education is concentration, that process is dissipation. When will we learn common sense and despite the faddists get down to a few elemental and essential subjects and teach them well? Today our schools remind me of nothing so much as a merry-go-round. There is plenty of noise and movement, but in the words of old Uncle Wiley, "After ye git off, ye ain't bin nowhars."

Sociology

Canada Solves Prohibition

E. L. CHICANOT

CANADA believes it has settled the Prohibition question. It took some time but the observer who has followed the movement cannot but admire the rational and logical way it has worked out or doubt the finality of decision. The Dominion is convinced it has arrived at the closest thing humanly possible to absolute Prohibition.

Previous to the outbreak of the Great War the only form of Prohibition known in Canada was what was known as local option, by which towns, municipalities, or any corporate area voluntarily voted to go "dry." Viewing the period in retrospect the wonder is that legislators did not foresee in the failure of this system of partial Prohibition the unsuccessful results which must attend complete abolition. It was a popular saying in Western Canada—and with a good deal of truth—that a man could get a good deal more intoxicated in a local option town than elsewhere. The liquor trade was taken away from the hotels and became a very profitable side line of garage-men, livery-stable and restaurant-keepers. It was a fitting prelude to the main farce of Prohibition.

The wave of Prohibition swept over Canada during the war years, the women's vote being greatly effective in the absence of the male population overseas. Curiously enough the newer, rawer western Provinces led the way, their example being rapidly followed by one after another of the older, eastern Provinces. In astonishingly short time the most drastic legislation practically blanketed the country. The various Provincial measures were very similar in their intensity, and aimed at the complete abolition of all liquors which could be classed as intoxicants.

One Province alone refused to undergo the general whitewashing—Quebec—a section of the American continent differing essentially and characteristically from all others and occupying, racially and religiously, a place that is unique in the continental life. Meanwhile the emancipated Provinces set out to achieve the golden era. Legislation everywhere but in Quebec was as rigidly prohibitive as possible, leaving no larger loophole than two-per cent beer. It became speedily apparent, however, that the people exhibited an unreasonable disinclination against being legislated into temperance. The many evils which have followed in the wake of Prohibition in the United States have been merely duplications, on a much larger scale, of Canada's experiences. As the situation to develop in all the Provinces was very similar, perhaps one of them, one of the first western Provinces to enter the fold, where I was in close contact with conditions, may be taken as an example.

On June 30, 1915, an individual could purchase any quality and any assortment of liquor desired in Alberta. On July 1 it was unlawful to slake the thirst with anything stronger than two-per-cent beer. For a little while this was annoying. Drinkers had perforce to have recourse to various kinds of legally-vended liquids, and experimentation resulted in mounting casualty lists. There was a general run on flavoring extracts, wood alcohol, and other lethal concoctions. Dead men were found in out of the way places with all manner of bottles beside them upon the contents of which they had taken a chance. This lasted until the bootleggers were properly organized. The trade then reached commercial proportions, and it soon became as easy to secure a drink as ever, the only difference being that it had to be consumed more or less clandestinely, and cost more.

Very speedily it became apparent that the new law was doing anything but prohibit. The golden era was a good deal worse than the bad old days. Alberta knew all the evils which have been the subsequent experience of the United States. Drinking became popular. Men who had never drunk before discovered a zest in it. It became the proper thing for youths to patronize bootleggers and carry flasks. The Province was suddenly confronted with the menace of dope fiends, previously hardly known. Cases of drunkenness on the daily police-court docket mounted. Extra police were enlisted in an ineffectual attempt to enforce the law, and the added expense of these in combination with the loss of revenue which had in the past accrued from the liquor traffic and was now passing into the hands of the bootleggers gave a sorry appearance to Government bookkeeping.

Now take the reverse picture of unregenerate Quebec. People in general considering the Latin origin of these Canadians are apt to be led astray. As a matter of fact the abrupt uprooting and transplantation, the rigors of pioneering, and the various subsequent vicissitudes of a conquered people, have tended to accentuate the peculiar shrewd hard sense of the French-Canadian race, while robbing them not one whit of their lightheartedness and

capacity for innocent enjoyment. It is to be feared that America will never understand Quebec, which is not surprising since the rest of Canada cannot comprehend her. French-Canadians are, besides being intensely patriotic and religious, a hard-headed and a long-headed race. Not only is freedom in all things a fetish with them, as their political history shows, but they possess a peculiar faculty of analysis, of going straight to the root of a situation, and aiming in very direct manner at what they are after. The history of government in Quebec reveals few major mistakes.

Long before the rest of Canada had thought seriously of Prohibition Quebec had reasoned the matter out and adopted its policy of moderation. Quebec was the only section of the American continent to differentiate intelligently between spirituous liquors and beers and light wines. In regulating its liquor traffic Quebec permitted the unrestricted consumption of beer and light wines but exerted a measure of prohibition over the drinking of whiskey and other hard liquors, placing a control where it believes control was necessary. It abolished whiskey-drinking at the bar and precluded the drunken brawls which used to feature hotels. It obviated the possibility of a man entering with his pay-envelope, treating a dozen friends, and emerging minus his wages plus a state of inebriation. It permitted him to purchase one bottle of hard liquor at the Government-operated store and take it home with him. The reasoning was that a man will ponder before expending four dollars or more at one time, and that if he does, he will get more for his money. The legislation also aimed at diverting the profits of hotel-keepers and bootleggers into Government channels.

As Prohibition did not turn out to be all that was expected of it elsewhere, Quebec came to be not so much a plague spot as somewhat of a curiosity. The Province was subjected to innumerable investigations. Impartial observers after studying conditions in Europe, the United States, and the rest of Canada, found Quebec a good deal more sober than most other places. Montreal, the fifth largest city on the continent, a seaport, and a readily accessible harbor for criminals from across the border, compared very favorably with other centers of population. Liquor was to be found in a large proportion of the homes, but the lighter beverages seemed popular, and there was little intoxication. Convictions for drunkenness in Quebec were but half those in the adjoining province of Ontario, the stronghold of Prohibition, and substantially more numerous in Toronto than Montreal with its larger population.

The economic side had a strong appeal too. Canada is not a rich country and it takes her all her time to balance her budget. The Provinces have a yet more difficult time, and some consistently produced deficits instead of surpluses. Quebec's Provincial revenue on the other hand left a comfortable margin, being about five times as great as that of the Province following next in order. Sixty per cent of this was derived from the Government con-

trol of liquor. Other Provinces not only had lost their liquor revenue but at the same time were forced to maintain bodies of men in a futile endeavor to enforce Prohibition. This expenditure for the enforcement of the Ontario Temperance Act, for instance, was enormous.

And while these Provinces were having their various troubles, Quebec was pursuing her own way calm and unruffled, with a minimum of lawlessness and disorder, and a handsome surplus each year for her exchequer. Bootleggers would have starved there had it not been for Ontario and the United States.

To return to Alberta, which was taken merely as an example of all the dry Provinces. The farce of Prohibition was played there for eight years with the people who had entertained such high hopes for it becoming steadily more saddened and disgusted at the new depravity it brought in its wake, more irritated and angered at seeing vast sums of public money going into the pockets of a newly-created criminal class. Public opinion reached a state where another plebiscite was demanded and the people voted back beer and light wines and a Government control of spirituous liquors. A study of the new regulations left not a doubt but that the western Province had been influenced by the admirable manner in which the Quebec system had functioned.

So it has come about all over Canada. As the wave of Prohibition swept over the Dominion, engulfing one Province after another, so one Government has followed another back to moderation and Government control. British Columbia, Manitoba, and Saskatchewan soon followed in the steps of Alberta, their new regulations merely differing from those of Quebec in unimportant detail. Ontario the rabid, the fortress of Prohibition, hung on valiantly but was forced at last reluctantly to confess its failure and has come round to virtually the Quebec law. The Maritime Provinces are drawing up similar legislation.

The sweep of the country has been general and by separate Provincial voting, clearly indicative of popular opinion in every section. The people of Canada are today no less ardent advocates of Prohibition than they were ten years ago, but lengthy experiment has proven the absolute failure of methods they enthusiastically adopted and they are willing to try what has proven to an equal degree successful in Quebec. One by one they have come round to accepting the views which prevailed in the French-Canadian Province before white-washing became the vogue and people climbed to impractical heights of idealism. The general acceptance, with but slight modifications anywhere, of her liquor laws is the frankest acknowledgment that Quebec has most closely achieved the principal ends of Prohibition.

This is not an argument; it is an account of a serious and earnest experiment by an entire nation, and the result. The similarity of conditions and problems on both sides of the international border would suggest that a closer study of Canadian experience might repay the United States.

With Scrip and Staff

THE part that Catholics should play in international life is illustrated by a remarkable comparison in a recent essay by Mgr. Seipel, Chancellor of Austria. Taking the parable of the Mustard Seed, he shows how the growth of the seed is paralleled first in the growth of the individual in the knowledge of the Faith. Starting from a few simple truths learned in childhood, developed into a more complete understanding through religious education, the well-instructed Christian adds to his store of knowledge by means of the spoken word, reading, and the guidance given him in the confessional. Just as there is a development in the care of the souls of individuals, so the methods have developed through the long centuries by which the Church cares for the souls of the heads of the State and the souls of peoples, until Divine Providence "gave to Catholics a Pope who, understanding all the efforts of enlightened men in all the lines of Christianity...placed with one blow the social question on the first plane as an essential part of Catholic morals...This was Pope Leo XIII."

But a further growth, again comparable to the Mustard Seed, is in store.

If at the end of the last century Catholics had still made one step further, if they had brought the same ardor to the theoretical and practical study of international problems it is probable that the present moment would be better for the world. Then God would not have been obliged to resort to scourges and cataclysms to bring these men to greater understanding who were unwilling to look beyond their own horizon. This new scourge was the scourge of the great war...There is a social question which concerns not only the interior life of nations but their collective life. The movement of our times raises new problems with a rapidity which previous centuries have not known.

In view of this new field so widely opened up in the science of Catholic morals, Dr. Seipel not only calls Catholics all over the world to action, to a profound study of existing international problems, but to take the lead. "No matter by what prejudices they may be bound, our adversaries should nevertheless understand what new truths, what practical help we bring them from this Catholic world which was completely foreign to them."

Catholic principles, he concludes, "should gradually become as evident for the life of peoples as the Ten Commandments for the life of individuals."

NOR can purely human wisdom alone point the way through the tangled maze. The light of the Holy Spirit is needed, and His courage in holding the light before men. Dr. Seipel's light has come from above, since his truly priestly character is the secret of his insight as a statesman and teacher. So too another great priest-statesman of modern times, Mgr. Nolens, leader of the Catholic party in Holland, who recently celebrated the fortieth anniversary of his ordination. "Mgr. Nolens," says the London *Universe*, "though Minister, diplomat and scholar, is preeminently a priest. That, perhaps, is

why his first love in public life is for social work. And during his long political career he has advanced conditions in Holland to such an extent that his country can claim to be unrivalled in social life by any country in Europe."

Mgr. Nolens, in spite of the fact that he had filled so many of the highest offices of state in Holland, declined to accept the Queen's offer to be Prime Minister. Nevertheless, as was pointed out by the present Prime Minister in his speech of congratulation, Dutch politics for the last ten years have been conducted on the principle of the Latin expression, "Nolens Volens."

TWO Benedictine monks left on May 15 the abbey of St. André, near Bruges, in Belgium, to start a Benedictine monastery in China, of native Chinese. It is through this means that the Benedictines are planning to do their part in enabling the Chinese people; aroused by the present agitations, to form a more just idea of the Church as being at home in China as in all lands of the globe. The founders proclaim:

We wish to try to give to China that which monasticism has given to Europe: stabilization. Our purpose is to stabilize the native Chinese Church, to give it all that force which our Western Churches have received from monastic sources, and to give it these same sources.

On April 22 the Abbot of St. André invested with the Benedictine habit their first Chinese novice.

DID the Norse discover America? It depends on the truth of the old Norse sagas, or historic tales, for whose perpetuation, be it noted, we are indebted to Catholic monks. If you wish to find out what happened to a saga-teller, or "skald," when he was caught fibbing, read *Thought* for June, on page 18, and shiver. At any rate, the Rev. Henry Harrington, writing on "The Norse Discovery of America," shows that that discovery is a proved fact.

Montgomery Carmichael tells how Cardinal Petrucci got all at sea in the ocean of mysticism. Dr. McCormick tells how the famous Madame Montessori has pointed out a plan for bringing religion close to the heart of the little child. Some of her suggestions seem to me not unlike the skilled methods of that most gifted teacher of little ones, Mother M. Assisium, of Philadelphia. Father Thurston, S. J., puts on his critical glasses, and takes a keen look at "Pope Clement XII and Freemasonry," and Father McClellan, of Woodstock, outlines "The Catholic Attitude on Christian Unity." Now if you doubt the *Pilgrim*, and think he should be subjected to a *shortening* process like the aforesaid skald, waste no more time, but subscribe to *Thought*.

THE PILGRIM.

Literature

A Plea for Lionel Johnson

RICHARD LINN EDSALL

AMONG the many poets who have never been given the fullness of their due reward, Lionel Johnson must be granted a place. His has been a strange fate in this respect: there have been numerous articles about him in magazines and books, and a few pages of his poems appear in many anthologies; but the "Encyclopaedia Britannica" and other encyclopedias omit to mention him, no one has written his biography or a thorough criticism of his work, and his name carries no meaning to most lovers of poetry. Many would say that he can claim no more, but such critics must never have read more than half a dozen of his poems. To my mind, there is no question that nine or more of his poems have the stamp of immortality; that he, with Thompson, is one of the two finest religious poets in England since the seventeenth century; and that he easily takes rank with Thompson, Yeats, Dowson and Swinburne.

Another unhappy lot has befallen him, for in the slight biographical material one can find in scattered articles, half a dozen of his characteristics are portrayed in precisely opposite fashion by different writers. Most call him excessively taciturn; yet Katherine Tynan remembered him as "an almost intemperate talker." The usual verdict on his state of mind is that he was somber, verging on moroseness; but some who knew him picture him as intensely happy in his books, friends, long country walks, and religion. As to whether his imagination was built in the actual world or in dreams, there is like division; Mr. Yeats actually appears to contradict himself on this point, saying at one time, "he has renounced the world, and built up a twilight world instead," and at another, "he never talked ideas, but as was common with his generation in Oxford, facts, and immediate impressions from life." Then as to the individual coloring of his Faith, most are agreed that it was an idealized conception of Catholicism, concentrating on the Divine nature of the Church and forgetting her human features; but while Mr. Arthur Waugh says his faith was one of "comfortable repose" and "an ordered habit of the mind," Katherine Tynan and Mr. Yeats picture it as full of conflict and torture.

From this bewildering set of contrasted opinions, a few strong probabilities emerge. On the whole he was a silent man, but at times, in congenial company, he burst forth with all his pent-up thoughts. Since he was highly sensitive and gifted with the artist's nature, he was of course somber at some times, and at others almost deliriously happy. His imagination was certainly founded in reality, but fired above all by the Catholic religion, which makes it seem unreal to those who consider Catholicism an empty dream.

There are some points on which all are agreed; for example, that Johnson was solitary by choice, that he was

of a stern, puritanical nature. These two qualities, closely intertwined, were both unfortunate from a Catholic point of view. The program he proposed, of "Catholic puritanism," set him in opposition even to Catholic poets, to Thompson somewhat, and to Dowson still more; and, combined with his severe classicism and almost fanatical care in expressing his thoughts, made him irreconcilable with the non-Catholic poets of his day, such as Mr. Symonds and Wilde. Mr. Yeats, with his keen instinct for true poetry, alone among the members of the Rhymers' Club, recognized him as a born poet. To all save "decadence" in literature, Johnson was amazingly tolerant and sympathetic, as we see in his extraordinary reviews. But his mordant puritanism ran away with him, for example in "The Cultured Fawn," where he is unsatisfied with merely exposing the sentimentality and superficiality of the "decadents," and, blinding his eyes to the achievements of Verlaine, Baudelaire, Gautier, and even Botticelli, the idol of the '90s, goes on to deny the *fin de siècle* poets any permanent value.

This violent austerity alienated him from most of his literary contemporaries and increased his natural tendency towards seclusion. For days he would shut his door to all visitors, heed no letters or telegrams, forget his engagements, and immerse himself in study and writing. He was as true and careful a scholar as ever lived, and one of the exceptional scholars who have also been poets. But the paucity of sympathetic friends, combined with the driving force of his scholarly desires, became a vice, and during the last four years of his life, one of which was spent in bed with rheumatism and gout, he saw few people and rarely wrote letters. Hence he became unwholesomely isolated and indeed proud as appears in the famous "Dark Angel" and in the finer but less well known "Magic." In both, he is a solitary and grim figure battling alone against the devil and against the literary tastes of his day.

In order to picture his religious ideas and emotions, one must go back to his childhood. He was brought up in High Church Anglicanism, a form of religion he was never able to accept as a whole, once he began to use his reason. At Winchester, he went through many phases, Buddhism, a denial of any universal truth, High Church modernism, modernism without High Church coloring, and a dozen other states of mind. He often thought of being a clergyman in the Church of England, and at all times was supremely concerned with religion, with the restless intensity of St. Augustine. At Oxford, there is little known save the legend that he performed strange rites at night, and the reality that, reading much theology and meeting many priests, he drew ever closer to Catholicism. After leaving Oxford, on St. Alban's day, 1891, he was received into the Catholic Church. For a while he considered being a priest, but later decided that was not his vocation. Thereafter he toiled on as a devout lay writer.

As one would expect, his poems show how the fluctuations of his temperament affected his spiritual life. At

times he would revel in the simple joy of Christmas carols; again, his religion would form the background of righteous wrath, especially over downtrodden Ireland; then he would be prostrate in the darkness, clinging in agony to the Cross; at other times he would contemplate the antagonism between the ways of the world and the Way of the Cross; still again, he would sing rapturously and tumultuously of Our Lady or of the Saints in the Beatific Vision. There are many strings to his religious harp; he sounded all the notes of the life of the individual Catholic soul and of the eternal glories of the Church. But his religious life was not purely emotional: towards the Catholic esthete who likes only High Mass and Benediction, incense and vestments, he felt the greatest scorn. Nor was his religion without firm rational foundation: could there be a clearer, a more intellectually satisfying disclosure of the absurdity of "Liberal" Christianity than Johnson's review of Mr. Le Gallienne's "Religion of a Literary Man"? His was a life truly joined to Our Lord's in suffering as in ecstasy, in mind as in heart.

When we consider Johnson's position as a poet, we find in his verse less sheer drivel than in almost anyone else's; his least efforts are never below a high level of mediocrity, most of his poems are marked by a calm distinction, and some achieve the finish and enthusiasm of perfection. Often poems that are supremely good in most of their lines, contain, in spite of his tireless care, a few lines of distinctly lower quality. This, of course, he shares with the majority of poets, the best as well as the lesser. But through this fault, two religious poems, "De Amicitia" and "To a Spanish Friend," barely miss being great. Two others, "Before the Cloister" and "De Profundis," attain a slightly inferior eminence throughout. Only two purely religious poems, in my judgment, can be ranked among his finest: "Te Martyrum Candidatus" and "Our Lady of the May." Even the latter stumbles in a few verses. Likewise "A Dream of Youth," one of his choicest poems, loses its hold in three stanzas. But "A Proselyte," "Dawn of Revolution," "Dead," and "Magic," cannot be improved.

It is in the ode, "Ireland," that his genius reaches its full expression, mingling his passion for that country and for her religion. It is interesting to note that "A Dream of Youth" and "Ireland" are long poems, while "Our Lady of the May" and "Dawn of Revolution" are of moderate length. This, I think, proves him not to be a mere "minor poet," for the members of that race nearly always achieve their best effects in lyrics and fail in sustained endeavors. No one who reads "Ireland" can be content with classing Lionel Johnson as a "minor poet," and it is fitting to close with some words on that poem from another lonely warrior for classical standards in literature, Mr. Paul Elmer More: "If I were asked to name the ode written in recent years which exhibits the whitest heat of poetical emotion expressed in the language of the most perfect and classical restraint, which conforms most nearly to the great models of old, I should without hesitation name Mr. Johnson's 'Ireland.'"

REVIEWS

Universal Knowledge. A Dictionary and Encyclopedia of Arts and Sciences, History and Biography, Law, Literature, Religions, Nations, Races, Customs and Institutions. Volume One. Edited by EDWARD A. PACE, CONDÉ B. PALLÉN, RT. REV. THOMAS J. SHAHAN, JAMES J. WALSH, and JOHN J. WYNNE, S.J. New York: The Universal Knowledge Foundation.

In a variety of ways the contention of the editors of "Universal Knowledge" that this twelve-volume work is a distinctly new and original venture in the making of encyclopedias has been justified. While other standard encyclopedias have been enlarging their contents and expanding their articles, this encyclopedia has tended to compress information into its briefest essentials and to economize as much as is consistent with completeness. The effort has been to retrench rather than to double space. This is in perfect accord with the contemporary demand for information that is presented clearly and concisely, that is analyzed and summarized, and that is immediately available. Judged by this first volume, the editors have most successfully supplied this contemporary demand. They were faced with vexing problems in the attempt to build an encyclopedia that would be basically scholarly and yet that would not be too scientific and too erudite for the general inquirer or the average person, the public for whom, in particular, they designed their work. Their criterion of subject, of content, of style had necessarily to be different from that of the usual type of encyclopedia. In the choice of their subjects they have made a fine selection of those that are really important and that should be treated, and have rigorously excluded those that have merely an ephemeral or a limited interest; and they have done this without losing the encyclopedic comprehensiveness. The articles are brief, to the point, and lucidly plotted. They cover the general outlines of the given subject and include the essential details without encumbering the topic with trifles of pure erudition. This is especially true of the articles treating of scientific, historical and biographical matters. What information is supplied, however, is strictly accurate and up-to-date. The style and method of presentation are adapted to the intelligence of the average person. Some 200 scholars, most of them of international reputation, have collaborated in the making of this first volume of "Universal Knowledge." The type, the abundant half-tone illustrations, the colored maps, the binding, and all the mechanical qualities make the volume a splendid specimen of book-creating. The publication of "Universal Knowledge" is quite as important a triumph for Catholics as was the achievement of the "Catholic Encyclopedia" which was issued under the same editorial supervision. These twelve volumes, though not limited to strictly Catholic subjects, are the work of Catholic scholars and reflect the Catholic attitude on secular knowledge.

F. X. T.

Messages. By RAMON FERNANDEZ. Translated from the French by MONTGOMERY BELGION. New York: Harcourt, Brace and Company. \$2.50.

As set forth in the publisher's blurb and in the author's own preface, the purpose of this volume is the establishment of a new philosophy of criticism and its explanation in terms of Conrad, Meredith, Balzac, Pater and others. As we remember it, Horace had much the same purpose in his "Ars Poetica": Lessing, Baumgarten and Kant have done it in German; and Diderot has contributed a similar system to French literature. Also, has not Plato touched upon esthetics in his "Phaedrus" and his "Symposium"? Be that as it may, it followed naturally that the need for a new system was crying and imperative. Mr. Fernandez has gallantly set about to supply us with the missing philosophy. What he accomplished is intangible, elusive and in some spots smacks strangely of rank heresy against man's rationality. The following sample of the author's style of writing also exemplifies, we think we are justified in saying, his mode of thinking: "Allowing that the visions of art are by definition

imaginative, we can say that esthetics must be an imaginative ontology, that is to say that the fundamental problem of aesthetics is no other than the metaphysical problem of being, but transposed to the plane of the imagination." The above, likewise, is a definition of Mr. Fernandez's system of criticism. Its explanation proper embraces only a minor portion of the book. For the remainder the author has endeavored to demonstrate his theory, using divers authors as foils. Thus, he asserts that Balzac "was able to achieve ordinarily only a compromise between the novel and the recital, a powerful and artificial synthesis, which, labored, though showing genius, is neither altogether a work of thought nor altogether a work of art." In the works of Conrad "there reigns . . . a great silence of the reason, an audacious and grave contempt for logical or oratorical persuasion." Newman, according to "Messages" was miles ahead of the Church of which he was a prince. "That is the reason for my claiming that the fideism of Newman, if it is to be truly coherent, autonomous and positive, must imply that the believer creates the object of his belief." The amusing effect of this treatment is that one discovers all of the authors whom Mr. Fernandez considers, emerging one by one, not as authors or even as men, but as indefinable segments of *thought-plasm*, airy nothings desultorily floating in a world of airy nothingness. Mr. Fernandez has failed utterly to write with that crystal clarity of thought which has long distinguished the Gaul.

P. M., Jr.

San Gabriel Mission and the Beginnings of Los Angeles. By FR. ZEPHYRIN ENGLEHARDT, O.F.M. Chicago: Franciscan Herald Press.

Spanish Alta California. By ALBERTA JOHNSTON DENIS. New York: The Macmillan Company. \$3.50.

There is a charm and color about the details of early California history that afford an interesting and prolific field for the research of the historian and instructive entertainment for the reader. After having compiled a general history of the Missions which his Franciscan brethren established from San Diego to Sonoma, the venerable Padre Englehardt has of late set himself the task of sketching the local history of the chief foundations. Already San Diego, San Luis Rey, San Juan Capistrano, Santa Barbara and San Francisco have been described. The present study covers another splendid center of Franciscan zeal and heroism. Once "The Pride of the Missions," San Gabriel shared the fate of the other foundations under the secularization act of the Mexican regime. Of late, thanks to the Missionary Sons of the Immaculate Heart of Mary who have established their seminary in its shadow, it has taken on a new life, though the old glory is gone. Its story is adventurous and thrilling though often saddening, for the episodes that make it up include as many reverses as triumphs. Because of the initial close connection of the founding of the city of Los Angeles with San Gabriel Mission the beginnings of the southern metropolis are also chronicled. In addition, the volume includes biographical sketches of the San Gabriel missionaries and some interesting appendices. Mrs. Denis' book is larger in scope than Padre Englehardt's. Her theme covers the general history of the country during the years it was under Spanish control. She is more concerned, however, with its political and economic features than with its religious phases, closely interrelated though these are. Compiled from various sources, some by free-lance writers and others of questionable value as historians, it is a compact statement of a story whose complete telling is voluminous. In this respect it is not unlikely to be popular, though the absence of chapter titles and the habitual insertion of parenthetical references does not make its reading an altogether easy task.

W. I. L.

The Borderland in the Civil War. By EDWARD CONRAD SMITH. New York: The Macmillan Company. \$3.50.

By the Borderland, Dr. Smith understands Kentucky, Missouri,

Virginia beyond the Alleghanies, and the southern halves of Ohio, Indiana, and Illinois. Perhaps nothing in Lincoln's career so thoroughly proves his consummate skill as a politician and diplomat as his efforts to hold for the North sections most of which were bound by the strongest ties to the South. "Lincoln is interested in having Almighty God on his side," said a short-sighted politician of the time, "but he must have Kentucky." But Lincoln understood, as perhaps few of his contemporaries understood, that failure or success turned on the Borderland. One of the most interesting chapters in American history and, except to Kentuckians one of the least known, tells the story of how Kentucky exercised the sovereignty of an independent State at the outset of the war. When Governor Magoffin telegraphed in reply to Lincoln's call for troops, "I say emphatically, Kentucky will furnish no troops for the wicked purpose of subduing her sister Southern States," he spoke the sentiment of Kentucky. Her position was that her citizens insisted upon all Constitutional rights, but within the Union. Hence Magoffin made substantially the same reply to President Davis. After a formal declaration of neutrality, Kentucky dealt officially with both Lincoln and Davis, conferred with the military leaders of both sides, raised her own army, for the purpose of driving the Union and Confederate forces from her territory, and for some months maintained this dignified and consistent but ultimately impossible policy. Davis gravely erred in approving General Polk's invasion over Magoffin's protest, and soon after Lincoln directed the pursuance of operations which destroyed the State's neutrality. On December 10, 1861, the Congress admitted Kentucky as the thirteenth State in the Confederacy, and a provisional Government, lasting but a few hours, was established at Frankfort in 1862, with Colonel Richard Hawes as Governor. Thereafter while this Government maintained relations with Richmond, the State was completely controlled by the Federals. The volume indicates careful research; however, Dr. Smith's treatment of the constitutional aspects of the partition of Virginia should be corrected by the more accurate study in Randall's "Constitutional Problems Under Lincoln."

P. L. B.

BOOKS AND AUTHORS

Friars, White and Brown.—Decimated and dispersed by the Saracens, the hermits of Mount Carmel emigrated from the Holy Land to England in 1212. There until the Reformation when their foundations shared the common fate of the British monasteries, they flourished. Unfortunately for Church history the story of their achievements has never been fully chronicled. To this task, though laboring under many handicaps, the Rev. P. R. McCaffrey, Ord. Carm., has set himself. In "The White Friars" (Dublin: Gill), he outlines the history of the great Mendicant Order which so forcibly dominated the religious and to a certain extent the civil life of the Middle Ages, emphasizing especially its beginnings and development in England, Ireland and Scotland. It is an unvarnished tale, objectively told, with its sunbursts and its shadows, the one not undeservedly colored, the other not hesitantly concealed. In this country it will be read with pleasure and profit especially by scholars interested in Catholic history and by those whose pleasant contacts with the White Friars have aroused a desire to know something of their glorious background.

Fact and fiction mingle quite evenly in "Brother John" (Little, Brown. \$2.50), and consequently this tale by Vida D. Scudder, of the First Franciscans is as much legend as history. Still its quaint Franciscan coloring gives it a more than ordinary charm. Built on the struggle between the strict observers and the more progressive followers of Brother Elias after Francis' passing, it is meant to be suggestive of a similar contemporary struggle in the ecclesiastical and social world though the parallel is not so obtruded as to spoil the story in the telling. In the narrative of the soul struggles of Brother John, the individual, is recounted the conflict between those who would obey Francis'

rule in its stark entirety and that powerful relaxing faction in the Order who had behind them the best authorities in Christendom, from the Pope down. Not all the implications of the volume can pass unquestioned.

Men and Movements.—Research in the social sciences in our American universities is practically just emerging from the pioneer stage. In a series of essays edited by Howard W. Odum under the title "American Masters of Social Science" (Holt), the story of its progress is entertainingly told. Biographical in form the sketches are mostly historical in content. From the outstanding American teachers, researchers and writers in the fields of history, politics, economics and sociology, nine have been chosen for the impress their scholarship and achievements have left on their generation, and their lives have been sympathetically penned. However much the reader may disagree with their philosophizing or theorizing he will not fail to be inspired by their scholarly and vigorous personalities. Perhaps the least satisfactory of the papers is the interpretation and appreciation of James Harvey Robinson by Harry Elmer Barnes.

A not uninteresting volume in a field with which the average layman is too little acquainted is Dr. Alfred Worcester's "Nurses and Nursing" (Harvard University Press. \$2.00). In a dozen informative and entertaining chapters reprinted from various journals, the author outlines the history of the nursing profession on the Continent and in this country, especially in New England, and complements it with charming biographical sketches of some of the outstanding nurses with whom he has come in contact,—Florence Nightingale, Angelique Lucille Pringle, the Baroness von Olnhausen. Special emphasis is laid on the ideals that should actuate the profession and on the theory of nurse-training to which the author is partial. He is especially appreciative of the work done under religious auspices whether by the Catholic Sisterhoods or the Lutheran deaconesses. The book is well worth the attention of all those who minister to the sick or train others in that splendid vocation.

For Religious.—To the passions of fallen man, Christian asceticism opposes the poverty, chastity and obedience of the cloister. Just what these and the other virtues that characterize religious life stand for and how they are to be acquired, perfected and safeguarded is told by the Rev. A. M. Skelly, O.P., in his "Conferences on the Religious Life for Sisterhoods" (Herder. \$2.25). Long experience in retreat-giving to nuns and their direction affords this distinguished Dominican preacher that background which makes his conferences instructive and practical. The spirituality they emphasize is solid but not unduly rigorous; it is consoling but not coddling or sentimental.

To share with others a family treasure bequeathed to the Visitandines by their saintly founder, Saint Francis de Sales, but long out of print, is the purpose of the revised edition of the abridgement of "The Interior Spirit of the Religious of the Visitation of Holy Mary" (Murphy). The chapters are short but thought-provoking, and breathe the devotion and sweetness so characteristic of their author. They get an added charm from the retention of many quaint and archaic expressions which, if no longer current, have a special significance for those versed in ascetic literature.

So important is the proper instruction of novices and so materially does it conduce to the vigorous growth of religious communities that it is justly considered their basis or foundation. To point out to novices of the Ursuline Order, or to those devoted to the instruction of youth, the sublime perfections that may be attained in the performance of their daily duties in the spirit of their rule is the scope of "A Directory for Novices" (Benziger. \$1.00), now appearing in a third edition. The Office of the Blessed Virgin and other devotions are fully explained, methods of prayer and self-examination proposed and instructions given for sanctifying the principal actions of the day.

Mr. Fortune's Maggot. All at Sea. The Path of the Sun. The First Estate. From Man to Man.

According to the title page of "Mr. Fortune's Maggot" (Viking. \$2.00), by Sylvia Townsend Warner, a maggot is "a nonsensical or perverse fancy." Reverend Fortune, a bank clerk turned missionary, tries to convert the pagans of Fanua, where each man carves his own familiar god. The Fanuans' concern with Mr. Fortune goes little beyond a tolerant interest in his buttons and his reading-glass; all except Lueli, a brown boy who becomes his one convert, his man Friday, his only friend. From Mr. Fortune soon slip his parsonage ways and his white man's God; but with a gesture of renunciation, he returns to the white man's world and no one knows what may become of him. The caricature assumes proportions that irritate, and sometimes enrage, the religious-minded. But the missionary does such outrageous things that anger melts before the sly fun of the thing. Mrs. Warner sets a new style of psychological novel; written from the victim's viewpoint, she shows how reasonable maggots seem to those who carry them.

Even the ever-successful and entertaining Fleming Stone finds himself almost completely baffled in Carolyn Wells' latest story, "All at Sea" (Lippincott. \$2.00). Garrett Folsom, genial and happy-go-lucky man-about-town, is murdered while disporting among the pleasure-seeking bathers at the famous resort of Ocean Town. Suspicion immediately falls upon those intimate friends of the dead man who are also staying at the same resort. Though the plot is that of a hundred other stories, it is ingeniously woven. It gives the reviewer pleasure to note that the author varies her style in that she does not dispose of the murderer by allowing him to swallow the ever-ready poison.

Whosoever has sensed the lure of the South Seas will reap healthy enjoyment from "The Path of the Sun" (Appleton. \$2.00), by R. W. Alexander. Battlings, treasure hunts, shipwrecks, and, in a word, adventures manifold tread one on the heels of another. Of the principal characters it is difficult to determine whether Monkey Arnold or a scion of the Fergusons is the prime hero. Be this as it may, there are three villains and one heroine. The former plot and fail. The latter wins a husband and a fortune. To say more would be to diminish the zest of the prospective reader.

Viewed as fiction "The First Estate" (Stratford. \$2.00), by Charles A. L. Reed, is of inferior quality. The principal character, who by the way, is a protagonist of the irreligion of the future, is a figment rather than a man. Behaviorism and living in accord with a godless, biological categoric constitute his creed and panacea for all individual and social ills. The book is vapid and stupid.

As quoted on the jacket of "From Man to Man" (Harper. \$2.50), by Olive Schreiner, the London *Nation* observes, "'Man to Man' is a big book. Behind it is the presence of one of the noblest minds that ever expressed itself in fiction." And in a certain sense both remarks are eminently just. Some of the writing is quite extraordinary in the knowledge and love of nature it exhibits, the aptness of illustration, the fierce indignation at the wrongs the innocent are forced to endure from those dear to them. But here the greatness ends, for this fine literary promise degenerates into propaganda for a kind of materialistic evolution which finds the answer to evil not in God but in a sublimated natural human love. For a Catholic, as in truth for every reasoning being, the viewpoint of naturalism with its practical negation of free will is altogether wrong. The story centers round the two sisters, Rebecca and Bertie, both upright beyond the common; and the detailed description of the intolerable conditions into which they have been drawn creates an atmosphere so depressing as to become a veritable moral nightmare. No doubt the editor of this posthumous work had the highest motives in giving it to the public but honesty compels the judgment that his decision was at fault. There is no hope for mankind in such a morbid analysis of embittered affection, because it leaves out God.

Communications

The editors are not responsible for opinions expressed in this department.

The Last Word Regarding Otto Lang

To the Editor of AMERICA:

The accompanying letter from Anton Lang, Oberammergau, in answer to one which I sent him in reference to the published article of an alleged nephew becoming a Methodist deacon, may be of sufficient interest to publish in your splendid periodical. He writes to me:

Dear Friend:—In answer to your esteemed inquiry regarding Otto Lang, I herewith inform you that he is a distant relative, since we have here some twenty-five families by the name of Lang. He left for America as a boy of ten years. In 1910 he had been active in connection with the Passion Play, just like every other boy in the village.

Never before was it known that any child of Oberammergau did such a thing in America as to leave the Catholic Church.

Otto Lang is no nephew of mine. For his passing over into the Methodist Church neither his relatives nor Oberammergau can be held responsible.

Acting as a good Catholic, my son, who at present is studying at Holy Cross College, in Worcester, Massachusetts, has already in various papers taken a stand against this Propaganda-Methodism. In fact Otto Lang has complained to me about it.

Otto Lang's statement in a newspaper that "Petrus" of the Passion Play—Andreas Lang—is his uncle must also be regarded as not quite correct, since it is his step-father who is a brother of Andreas Lang. It is plain what efforts are made, at the cost of truth itself, to gain a certain recognition.

The letter concludes with some reference to the illness of his wife and bears the signature of the "Christus" of the Passion Play, Anton Lang.

Philadelphia.

MICHAEL FRANCIS DOYLE.

The Ladies Who Look Like Nuns

To the Editor of AMERICA:

It was with no little amusement that I read Father Leonard Feeney's article in AMERICA on "The Ladies Who Look Like Nuns." It was delightful to see again, albeit only in memory, those dear old ladies whom we all once knew, and whom we loved so well. With reminiscences of them fresh in mind, I was quite surprised when I read the answer to the above-mentioned article in the issue of April 23.

The interpretation of your correspondent, Carola Mary Meng, was almost the exact opposite of mine. I gathered that her conception of "the ladies who look like nuns" is that they consist mainly of the lovelorn who have been disappointed in life, and of "old maids" who sit idly brooding, awaiting their passing. I do not know which of us has misconstrued the article, but I cannot refrain from expressing my thoughts on the subject.

I am convinced that Father Feeney referred to those old ladies, whether married or single, who spent the short remaining days of their fast-fleeting lives keeping company with Jesus in a too often lonely church—surely no mean occupation; the angels do no more. The passing of "the ladies who look like nuns" is universally mourned, even by those who never knew the benefit of their unceasing prayers. (I must modify "universally." I forgot for the moment that the church sexton is jubilant over the fact.)

"The ladies who look like nuns" are really disappearing from the churches, but not from the sight of God. Such ladies still exist, but they do not look like nuns nor do they spend hours in church. Where formerly there was nothing to keep them at home, today there is the telephone to be answered, the doorbell to be attended to, and the heavy traffic to be avoided. Because of the latter danger in particular, many of the old ladies have been persuaded not to venture out alone. I know one who is taken each morning to hear her own son's Mass in the parish church,

and then conveyed home again in her limousine by her daughter.

In this modern day when daughters, as well as sons and husbands, work every day, the good old mother may not have as much well-earned leisure as before, but she prays no less.

Cincinnati.

BERTHA BERWANGER.

The Patriarch of Catholic Indian Missions

To the Editor of AMERICA:

The spring number of the *Calumet*, the official organ of the Marquette League for Catholic Indian Missions, with offices at 105 East 22nd Street, New York City, carries a special appeal for Father Joseph Cataldo, S. J., the patriarch of Catholic Indian missions. He is ninety years of age and has been an Indian missionary for over sixty years. From his historic old mission of St. Joseph, Slickpoo, Idaho, Father Cataldo sends this pathetic message:

My greatest need in the world today, is a fire-proof dormitory for my little Nez Percé Indian girls. For years the devoted Sisters of St. Joseph and the little girls have been living in rude shacks. You well remember how the shanty in which my boys were living before the completion of their dormitory, was consumed by fire two years ago and that seven of my dear little lads were burned to death at midnight. Before I start on my last long journey I must see my little girls too in a building of their own. How we prayed to St. Joseph to obtain for us means to erect this building! Alas we have no money.

With confidence in the goodness and generosity of friends of the Marquette League and of our poor Indian missions we have already promised Father Cataldo \$5,000.

With all my soul I plead with friends of the cause everywhere to make it possible for us to keep faith with this beloved Missionary, by helping us to grant him his heart's desire.

He calls to us from the very threshold of Eternity. What a welcome awaits him there! In return for your charity he pledges his sincere prayers while here. When he comes to his reward he will be your faithful intercessor in Heaven.

New York.

FATHER WILLIAM FLYNN,
Secretary, Marquette League.

The June, 1926, Number of "Thought"

To the Editor of AMERICA:

May I again call the attention of the readers of AMERICA to an increasing demand made through our office for copies of the first issue of *Thought*, that is, June, 1926? If any of the readers of AMERICA have such copies and do not intend to keep them, it will be a real act of charity to return them to this office. Our first request some months back was rather generously met. We shall, of course, pay for the copies that are thus returned.

I would further ask that any readers who have back copies of AMERICA and the *Catholic Mind* and are willing to part with the same would inform us at this office, telling us definitely the issues they have.

New York.

FRANCIS P. LEBUFFE, S.J.,
Business Manager.

Priests and Questionnaires

To the Editor of AMERICA:

Permit me to protest against the reference to the courtesy of priests in the article on "Religious Test for Teachers," in the issue of AMERICA for May 14. They are not teacher agencies and I think it is their privilege and place to decide what is important correspondence, especially in the form of printed questionnaires.

Note also that the only way to keep out of these investigations is for them to ignore the correspondence. To say they fail sometimes in the courtesy of letters is to say they are human. Don't expect a pastor to accede to demands of every salesman or investigator. Professionally he is a priest and spiritual guide, not an employment agency for his flock, and let us judge him accordingly.

Chicago.

J. M.